

Collected works of Shri Vallabhacharya Series No. 25

श्रीसुबोधिनी

SRI SUBODHINI

Commentary on Srimad Bhāgavata Purāna

by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto III-Chapters 27 to 33

Volume- XXV

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॥ श्रीः ॥
॥ श्री गोपीजनवल्लभाय नमः ॥
॥ श्री आचार्यचरणकमलेभ्यो नमः ॥
॥ श्रीः ॥
॥ श्रीकृष्णाय नमः ॥
॥ श्रीगोपीजनवल्लभाय नमः ॥
॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

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॥ श्री हरिः ॥

॥ श्री कृष्णाय नमः ॥

॥ श्री गोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

CHAPTER 27

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To

Our Beloved Bhagawān

SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

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Beloved of the Gōpis

of

Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)

गोस्वामी श्याम मनोहर

स्वस्तिक सोसायटी,

४ था रस्ता, जहुस्कीम,

पारले (पश्चिम), मुंबई-

४०० ०५६.

मई १२, २००८.

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आत्मार्थी भक्तिकालीन लिखक संकल्प है। इसके बाद चतुर्थसे ले कर सप्त स्कन्ध पूर्वक स्कन्धोंकी सुबोधिनी व्याख्या लिखी गयी है। यहाँ पर भी स्कन्धोंकी सुबोधिनी व्याख्या श्रीमद्भागवतकी भाष्यकी भाँति लिखी गयी है, वह, परन्तु, तभी अनिरूपित किया हुआ विलुप्त हो गया। अपने तत्त्वार्थदीपनिबन्धके भागवतार्थ प्रकरणमें महोद्भवने समग्र शास्त्रार्थ, प्रत्येक स्कन्धार्थ, प्रत्येक प्रकरणार्थ और प्रत्येक अध्यायायार्थकी विवेचना जो की है वह तो उपलब्ध होता है। फिर भी वाक्यार्थ पदार्थ और अक्षरार्थ की विवेचना सुबोधिनी तथा सुबोधिनीटीका में करनी चाहिए थी। इनमें सुबोधिनीटीकाके अत्यल्प कतिपय अंश उपलब्ध होनेपर भी अधिकांश विलुप्त हो गया है। सुबोधिनीके प्रथम द्वितीय तृतीय दशम स्कन्धों सुबोधिनी

॥ श्रीहरिः ॥

स्वस्तिक सोसायटी,
४था रस्ता, जहुस्कीम,
गोस्वामी श्याम मनोहर पारले (पश्चिम), मुंबई.

४०० ०५६.

मई १२, २००८.

श्रीभागवतसुबोधिनीके आंग्लभाषामें अनुवादकी शृंखलाके अन्तर्गत तृतीय स्कन्धके २७ से ३३ अध्यायों तकके अनुवादके प्रकाशित होने जानेके साथ सुबोधिनीके आंग्लभाषामें अनुवादकी इस श्रद्धानिष्ठानुष्ठित सर्वजनोपकारी श्लाघ्यतम महायागकी पूर्णाहुति सम्पन्न होने जा रही है. तदर्थ अनुवादक और प्रकाशक दोनोंको हमारे भूरिशः हार्दिक अभिनन्दन !

तृतीय स्कन्ध श्रीमद्भागवतके प्रारूपकी योजनाके अनुसार भगवान्की सर्गलीलाका प्रतिपादक स्कन्ध है. इसके बाद चतुर्थसे ले कर नवम स्कन्ध पर्यन्त स्कन्धोंकी सुबोधिनी व्याख्या लिखी नहीं जा सकी. महाप्रभु श्रीवल्लभाचार्यने सूक्ष्मटीका श्रीमद्भागवतकी यद्यपि बारहों स्कन्धोंपर लिखी थी, वह, परन्तु, तभी अनिरूपित किसी हेतुवश विलुप्त हो गयी. अपने तत्त्वार्थदीपनिबन्धके भागवतार्थ प्रकरणमें महाप्रभुने समग्र शास्त्रार्थ, प्रत्येक स्कन्धार्थ, प्रत्येक प्रकरणार्थ और प्रत्येक अध्यायार्थोंकी विवेचना जो की है वह तो उपलब्ध होती है. फिरभी वाक्यार्थ पदार्थ और अक्षरार्थ की विवेचना सूक्ष्मटीका तथा सुबोधिनीटीका में करनी चाही थी. इनमें सूक्ष्मटीकाके अत्यल्प कतिपय अंश उपलब्ध होनेपर भी अधिकांश विलुप्त हो गया है. सुबोधिनीके प्रथम द्वितीय तृतीय दशम स्कन्धों सुबोधिनी

व्याख्या और एकादशस्कन्धके आरम्भिक अध्यायोंकी व्याख्या उपलब्ध होनेपर भी अवशिष्ट लेखन पूर्ण हो नहीं पाया. तथापि जो कुछ अंश उपलब्ध होता है वह महाप्रभुके श्रीमद्भागवत सम्बन्धी दृष्टिकोण और उसके असाधारण वैलक्षण्य को समझनेमें पर्याप्त प्रकाशपातन करते ही हैं.

यों उस श्रीमद्भागवतसुबोधिनीके उपलब्ध अंशोंके आंग्लभाषामें अनुवादके लेखन-प्रकाशन द्वारा अनुवादक तथा प्रकाशक दोनोंने ही, एक भव्य श्लाघ्यतम सांस्कृतिक अनुष्ठान परिपूर्ण किया है. एक भागीरथ पुरुषार्थको कितनी अल्प अवधिके भीतर उसकी सम्पूर्ण सफलता-सुफलता तक पहुंचाया है! तदर्थ इनका न केवल आभार अपितु भारतीय संस्कृतिकी ऐसी महती सेवाके हेतु परमात्मा इन्हें आयुः आरोग्य सर्वविध आनुकूल्य तथा ऐसा ही अदम्य उत्साह भी, सदा-सर्वदा प्रदान करता रहे, ऐसी शुभकामना !

सभी भारतीय संस्कृतिके प्रेमी जनोंकी ओरसे इनके प्रति अपनी हार्दिक कृतज्ञता ज्ञापित करते हुवे...

गोस्वामी श्याम मनोहर

गौस्वामी श्याम मनोहर

કીર્તિ-સમગ્રાણી (૨૦) અતીત મહત્ત્વ
 ઉપનિષદોમાં અત્યંત-શિવ-ભક્તિ-પરવશ
 કીર્તિ-સમગ્રાણી (૨૦) અતીત મહત્ત્વ
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 ઉપનિષદોમાં અત્યંત-શિવ-ભક્તિ-પરવશ

પ્રથમ તીર્થાટકા મહાગાથા

નૈયમગ્ર સિદ્ધાન્તોપનિષદ, કાશ્યપ, શુનિ-શુનિ-
 રત્નાકર મહાકવિએ મહાકવિયન મરણ પામ્યાને સર્વ
 સિદ્ધાન્તોપનિષદના રહસ્યો છે. આ રહસ્યો રત્નાકર
 પિંડ શુભવર્ત સિદ્ધાન્તોપનિષદના કાશ્યપ મહાગાથા
 ગાથા પદ્યરત્નાકર કાશ્યપ મહા રહસ્યો મહાગાથા
 કાશ્યપ મહાગાથા

६३, स्वस्तिक सेनापट्टी, चौथे रस्ता, जुहू स्वामि,
बम्बई ४०० ०५६. फोन: ६१४४३२६

महोदय श्री वसुदेवजी महाराज, नमस्कार, किरानगाव, ३०/५/०२

गोल्डमै रक्ताम मनेर

मनियरुने, एका रोज़ दृष्टि मठावर, दुःखार्थ निराश्रित
फलदात्री नर। श्रीनिवासावर नाम निराश्रित, जो एक
कठिनाश्रित उपासक रहते हैं। इसी तरह
श्रीनिवासावर श्रीनिवासावर की आश्रित
मनियरुने जो श्रीनिवासावर नर। दुःखार्थ
के साथ निराश्रित उपासक रहते हैं।

एक शास्त्र के साथ, श्रीनिवासावर, इनके पहले
दुःखार्थ, दुःखार्थ मठावर, मठावर
मठावर निराश्रित निराश्रित निराश्रित
की गई है।

श्रीनिवासावर नाम उपासक नर। दुःखार्थ की
निराश्रित निराश्रित निराश्रित, निराश्रित उपासक
श्रीनिवासावर नाम उपासक रहते हैं; नर। निराश्रित
दुःखार्थ निराश्रित निराश्रित की उपासक निराश्रित
दुःखार्थ निराश्रित निराश्रित निराश्रित निराश्रित
निराश्रित निराश्रित निराश्रित निराश्रित निराश्रित

६३, एनिक लेखनी, बीकानेर, राजस्थान
कॉड ४०० ०५६ फोन ६१४४२४

प्रकाशक श्री कल्याणदास शर्मा, प्रकाशक, बीकानेर, २०५०२

गोस्वामी श्याम मनोहर
५२३८ श्रीगणेशाय नमः महाशिवरात्रि दशमस्वयं

[illegible]

"मॉडेल"
महाप्रभु श्री कल्याणचरण मारी, नयाराहर, किरानगढ, ३०५८०२

गोस्वामी श्याम मनोहर

[illegible][illegible][illegible][illegible]

1. Заман Quinn noiz 2

॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्मिक आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्त्व के मनन-निदिध्यासनार्थ अथवा पौराणिक भगवतत्त्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम, द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषु धर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमागीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्त्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती। किमधिकम्.....

दिसम्बर ५, २००२

गोस्वामी श्याम मनोहर

मुंबई

(xviii)
(xix)

stories about these Leelas, blessing the devotee with pure
and total devotion (VIKRODHA) and finally causing the
"liberation" (MOKSHA) of his devotees in other words,
the Supreme Para Brahman described in the Upanishads,
is the same Lord or Bhagavan Shri Purushottama, as
explained in this Maha Bhāgavata Purāna.

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purāna.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēśika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWAMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,

Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
 Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
 Srimathe Vedantha Ramanuja Mahadesikaya Namaha
 Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
 Srimathe Nigamantha Mahadesikaya Namaha
 Srimathe Baghawathe Basyakaraya Mahadesikaya Namaha
 Sri Ranganatha Divyanani Padukabyam Namaha

SRIRANGAM
 SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
 Phone : 0431- 432379

Camp : Madras
 Date : 23/12/2008

॥ श्रीगुरुभ्यः ॥

राधारमणवृन्तान्तं कृष्णवल्गुभयोषितम् ।
 अल्लेश्वरमणारुयेन भाषाभैरवसुन्दरम् ॥

भगवदुगलीलाविनासदुर्पणभूतस्य भागवतस्य
 रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभयोर्येन मधुरया
 रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन भक्तिभज-
 नेन निदुषा तादृशमेव कृतम् । सरसाभाषाशैली सहृदय
 हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतोऽहः
 भगवदनुग्रहसहितपाठकप्रमोद इवेति नारायणस्मृतिपूर्व
 निरमामि ।

नारायण । नारायण!! नारायण!!!

ॐ नमः श्रीगुरुभ्यः ।
 श्रीरङ्गः शक्रादुजयतिना ।

Sri Ranga Ramanuja Yati



Srimathe Rangamanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabhyam Namaha

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Phone : 0431- 432379

॥ श्रीमुखम् ॥ (Srimukham - Blessings)

**Divine Leelas of Radha Ramana as graced by Krishna
Vallabha beautifully portrayed by Ramana in a different
language**

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

॥ SRI HARI ॥

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

I am fully aware of the countless defects I have, and am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavāta Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātmā, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātmā and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periaashramam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsjī, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life. This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we see is part and parcel of the Divine Lord but the Jivas' "attachment" to them is caused by illusion. Hence, nothing of this world is illusory — but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopā" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopā" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopā" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jaganinatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopā" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

It, not only contained the essence of the teachings, but

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Achārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; "It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things". He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through ones own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgavatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tīka" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, "**to have absolute faith in our Lord alone**". "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek; whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.



॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः ॥

श्री भागवत-तृतीयस्कन्ध-सप्तविंशाध्यायविवरणम्।

SRI BHĀGAVATAM - CANTO III,

CHAPTER 27

साङ्ख्येनेतरभिन्नस्य ज्ञाने जाते तथाऽऽत्मनः।

ब्रह्मरूपेण तज्ज्ञानं सप्तविंशे निरूप्यते॥१॥

साधनानि स्वरूपं च चिन्तार्थमिहोच्यते।

युक्तयोऽप्यत्र कथ्यन्ते विपर्ययनिवृत्तये॥२॥

पूर्वाध्याये सङ्घातेऽपि विद्यमान आत्मा भिन्नतया निरूपितः। तस्य मोक्षो निरूप्यते। स चेद्बहुकालं प्रकृतौ स्थितः, मज्जिष्ठादिभिरिव रज्जकद्रव्यैः वस्त्रमिव रक्तः स्यात्, तदा तस्य मोक्षो न सम्भावित इति सूचयन्तस्य स्थितिमाह—

KAARIKAAS 1 and 2 Meaning: “On the dawn of the “knowledge” that the “Aatma” is separate from the “body”, it is said, through this 27th chapter, that this “knowledge” is that of the highest Absolute Brahman.”

“For the sake of contemplating, on the state of Brahman, it's nature and the spiritual practices necessary (for it's realization) are being told here. With a view to remove the “opposite” thoughts and obstructions (for it's

realization), appropriate steps are also explained through this 27th chapter."

In the previous chapter, it was clearly stated, that the "Aatma" is totally "separate" from the "body". In this chapter, the "liberation" of the "Aatma" is being explained. If the "Aatma" remains, for a very long "time", in "Prakruti" (nature), there is a possibility of the "Aatma" never attaining "liberation" — like the near impossibility of removing very strong colors getting attached to the clothes, through the effort of "time"! Pointing this out, our Lord is proceeding to tell about the true nature of this "Aatma".

श्रीभगवानुवाच।

प्रकृतिस्थोऽपि पुरुषो नाऽज्यते प्राकृतैर्गुणैः।

अविकारादकर्तृत्वान्निर्गुणत्वाज्जलार्कवत्॥१॥

VERSE 1 Meaning: "Our Lord said, "Oh mother! Like the reflection of the sun in the water does not get affected, through the qualities of coldness or wavering nature of water, in the same way, the "Aatma" (the Purusha) does not get affected, through the qualities of "Prakruti" (nature) — AS THE "AATMA" IS CHANGELESS, NON-DOER AND BEYOND ALL QUALITIES." (NIRVIKAAR, AKARTA AND NIRGUNA)

श्रीसुबोधिनी : प्रकृतिस्थोऽपीति। सर्वदाऽयं जीवः प्रकृतावेव प्राकृतसङ्घाते वर्तते; तथापि प्रकृतेः सत्वरजस्तमोगुणैर्नाऽज्यते, अक्तो न भवति, यथा पुरुषस्तैलादिनाऽज्यते। अञ्जनाभावे हेतुचतुष्टयमाह— अविकारादित्यादिचतुर्भिः पदैः। प्रकृतेर्गुणाः स्वस्मिन् प्रविष्टं वस्तुतोऽक्तं कुर्वन्ति। स्वयं वा तत्र प्रविष्टाः। तत्र प्रवेशे विकृतमेव प्रविशन्तीति विकाराभावान्न प्रवेशः। भावस्य हि विकारा भवन्ति। यो हि भवनमनु भवति, स तु न केनाऽपि प्रकारेण विकाराभावः। किञ्च, कर्ता हि

क्रियाधर्मैरदृष्टप्रकारेण रज्यते। अकर्तृत्वात् नाऽदृष्टप्रकारेणाऽपि विकाररहितोऽपि सजातीयग्राहक इति, यदि सगुणः स्यात्, तदा परगुणैरपि स्वसजातीयैर्विद्वानिव रक्तो भवेत्। एतद्रसाभिनिवेशाद्रज्जनं फलतो रज्जनमुच्यते। साधनतो व्यापारतः फलतश्च रज्जनाभाव उक्तः। स्वस्मिन् प्रवेशे सतिरज्जनं भविष्यतीत्याशङ्क्य प्रवेशं दृष्टान्तेनाऽन्यथा निरूपयति—जलार्कवदिति। स हि प्रकृतौ प्रतिबिम्बन्यायेन प्रविशति, न तु कुण्डे बदरमिव; अन्यथा प्रकृतौ तत्प्रतीतिर्न स्यात्; सर्वत्र च प्रतीतिर्न स्यात्, प्रकृत्यपेक्षया व्यापकत्वाच्च। अतः स्वच्छा प्रकृतिः पुरुषच्छायां गृह्णातीति पुरुषो न तद्धर्मैः सूर्यवत् रज्यते ॥१॥

तर्हि कथं संसार इत्याशङ्क्याऽऽह—

SRI SUBODHINI: This “Jeeva” always remains in “nature” (in the body). But the qualities of “Prakruti” (nature) viz. Satwa, Rajas and Tamas do not get attached to this “Jeeva” — like a person is made “wet” through oil etc. 4 reasons have been given here, to explain the true nature of the “Aatma” (Jeeva). Usually, anyone entering into “Prakruti” gets affected through the qualities of “Prakruti”. But the “Jeeva” (Aatma) is “changeless” and the “changes” if any, take place only on it’s “attitude” (Bhaava). “Aatma” is not the “doer” also. Hence, “Aatma” cannot be affected by the aspect of “fate”, arising out of good and bad results of it’s actions — especially when the “Aatma” is not the “doer” at all!

Moreover the “Aatma” is not prone to “enjoy” anything either through desire or attachment — as it is self-satisfied and fulfilled at all times! A doubt arises as to whether the “Aatma” will become a victim, by getting attached to “nature”, on the entry of the “latter” into it? Answering this, with an apt example, it is said, that like the reflection of the sun, in the water gets affected,

through the coldness and the wavering nature of the water of the lake etc., But, the sun itself is always unaffected (and only the "reflection" of the sun looks like, that it is affected, by the qualities of water). Hence, the "Aatma" enters into "Prakruti" only as a "reflection" (i.e. the sun itself has not entered into the "water" — like a berry fruit falling into the lake). This is due to the real truth that the "Aatma" is all pervasive, in comparison to "Prakruti"! Hence, "Prakruti" can, at best, affect only the "shadow" of the "Aatma", and the "Aatma" by itself, continues to remain unaffected by "Prakruti" at all times.

Then, how does this "Samsaara" (of the cycle of life and death) occur? This question is answered as follows.

स एष यर्हि प्रकृतेर्गुणेष्वभिविषज्जते।

अहङ्क्याविमूढात्मा कर्ताऽस्मीत्यभिमन्यते॥२॥

VERSE 2 Meaning: "When this "Jeeva" (Aatma) gets closely related to the qualities of "Prakruti", then through the quality of "ego", it gets "infatuated", and begins to think and regard that, "I am the doer".

श्रीसुबोधिनी : स एष इति। स एव प्राकृतैर्गुणैरसंबद्धोऽपि, एष संसारी भवति। कथमित्याकाङ्क्षायामाह-यर्हीति। प्रकृतेर्गुणेषु यर्हि स्वयमभिरज्यते। यद्यपि गुणाः किञ्चित् कर्तुं न शक्ताः, तथापि स्वयं चेतनस्तान् गुणान् वशीकर्तुम्, स्वधर्मेण रञ्जयितुम्, शक्नोति। यथा सूर्यो जलं स्वगुणैस्तप्तं करोति, जलन्तु सूर्यं शीतलं कर्तुं न शक्नोति। तदा किरणैः शुष्यज्जलं सूर्यं प्रविशति, तदा तत्र गतं बहुधा प्रासूयते। एतदेव गुणेष्वभिविषक्तिर्नाम। तदा वशीकृतेषु, अहङ्कारेण विमूढः सन्, कर्ताऽस्मीत्यात्मानमभिमन्यते। प्रकृतेर्गुणाः स्वात्मन्यागताः सर्वमेव कार्यं कुर्वन्ति; तत्र कर्ता अहङ्कारो गुणव्याप्तः। स चाऽहङ्कारो मोहात्मको

भवति, यतो जीवो मूढः सन् अहमित्यात्मानं मन्यते। अहङ्किया
अहङ्कारः। मोहे स्त्रिया उपयोगात् स्त्रीलिङ्गनिर्देशः। अहङ्क्यया विमूढः,
आत्मा अन्तःकरणम् स्वरूपं वा, यस्य। अहं करोतीत्यहङ्कारः, तेन
कर्तृत्वमहङ्कारस्यैव। तेन तदैक्यादात्मानमपि कर्ताऽस्मीति मन्यते ॥२॥

ततः किमत आह—

SRI SUBODHINI: “Aatma” is always not related to the qualities of Prakruti. But it becomes a “Samsaari” (getting involved in births and deaths). How? Answering this, our Lord says, that this “Jeeva” gets closely related (joined) with the qualities of “Prakruti” — though these “qualities” are powerless to affect the “Aatma”! Even then, the “Jeeva” by himself, with a view to adopt and grasp these qualities of “Prakruti”, using his own nature becomes capable of making these qualities enjoyable (or enjoys them) — like the sun heats up the water, in the lakes through it’s heat! But the reverse is not true — as the water is not capable of making the sun, cold! The sun enters into water, through it’s “rays”, and the water in turn, is dried up through the rays of the sun, and transforms itself into many types/kinds (i.e. the dried up water). In this way, the qualities of water get lodged in the sun. In the same way, infatuated through “ego”, the “Jeeva” thinks that, “I am the doer”. In reality, however, it is the qualities of “nature”, which has entered into the “Aatma”, and is the actual “doer” of all actions! In this way, the “doer” is enveloped through the quality of “ego”, which is “infatuating” by nature. The “Jeeva” becomes “foolish” (deluded) through this “ego”, and begins to have the thought “I am present and existing” in a body! Here, the word “action of the ego” has been used, in the “feminine” gender — as women are supposed to infatuate

men! The “Aatma” feels “egoistic” i.e. thinks that it is the doer! (although we have seen, in the last verse, that the “Aatma” is the non-doer (Akarta)). “Ego” which is a quality of “Prakruti” (not of the Aatma), deludes the “Jeeva” and makes it feel that, “I am the doer”! In reality, the “doer” is the ‘ego’, and the “Aatma”, identifying with this “ego”, begins to think, that it is the “doer”!

The consequences of the above are explained in the following verse.

तेन संसारपदवीमवशोऽभ्येत्यनिर्वृतः।

प्रासङ्गिकैः कर्मदोषैः सदसन्मिश्रयोनिषु॥३॥

VERSE 3 Meaning: “Due to the reason of feeling of the “ego” that “I am the doer” only, the “Jeeva”, through it’s relationship, with the “body”, does both the actions of “sin and good deeds” (Paapa and Punya). It gets affected, through the result of these actions, and becomes unhappy (without peace). These results of actions also makes it attain the bodies, which are the best, of the middle order and/or the lowest category of births.”

श्रीसुबोधिनी : तेन संसारपदवीमिति। कर्तृत्वाभिमानात् कर्ता भोक्ता भवतीति संसारभोगार्थं संसारपदवीमेति। अवशः कर्माधीनः। अत एवाऽऽभिमुख्येनैति। नन्वेवं सति नित्यः संसारः स्यादत आह—अनिर्वृत इति। कर्मफले निर्वृतिरहितः। निर्वृतस्तु संसाराद्विमुच्यत इत्युक्तं भवति। ननु संसारमार्गे गमनमात्रेण किं स्यादित्यत आह—प्रासङ्गिकैरिति। प्रसङ्गेन हि कर्मणो दोषा जायन्ते। स्वभावतः कर्माणि न दुष्टानि, किन्तु प्रसङ्गादेव। यथान्नभोजनं न निषिद्धम्, किन्तु दुष्टान्नभोजनमेव। कर्ममार्गस्तु सदसन्मिश्रयोनिरूप। सदादियोनिर्देवतिर्यङ्मनुष्ययोनिः॥३॥

नन्वयं संसारः किं सत्यो मिथ्या वा! आद्ये अनिमोक्षः, द्वितीये साधनवैयर्थ्यमित्याशङ्क्याऽऽह—

SRI SUBODHINI: Due to the “ego of doership”, the so called “doer” becomes the “enjoyer” also! In this way, the “Jeeva” seeks and attains the “Samsaara” (of life and death) for the sake of attaining it’s “enjoyments”! He becomes ‘helpless” i.e. comes under the control of his “actions”, and looks forward to the enjoyments of his actions, in the world of life and death. Does he go through this cycle of life and death, endlessly? Not at all. He continues to remain with lack of “peace”, due to the results of his actions! But, when he attains “peace” (Saanthi), then he gets liberated from this “Samsaara”! How does this “Samsaara” life affect the “Jeeva”? It is said here, that this life of “Samsaara” affects the “Jeeva”, through the “blemish” contained (both bad and good) in all types of “actions” (Karma). By it’s inherent nature, action per se, are not “blemishful”. But, due to “attachment”, these “actions” become “blemishful”. Like eating a good meal is not “blemishful”, but eating the wrong type of food is prohibited and injurious! This path of “action”, therefore is mixed with “truth-untruth”, and of mixed benefits i.e. the “Jeeva”, as per it’s actions, attains the following births viz. (1) Through truthful actions, it attains “celestial bodies. (2) Through untruthful actions, it attains the bodies of animals and birds and (3) through “mixed” (both truthful and untruthful actions) actions it attains the “human” body!

Is this “Samsaara” real or is it an “illusory” one? (Mithya) If it is “real”, then “liberation” is not possible. If it is “unreal or illusory”, then all the efforts done here will be a “waste” only! This “doubt” is answered, by our Lord, as follows.

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते।

ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा॥४॥

VERSE 4 Meaning: “Like in the state of a “dream”, though actually, there is no fear, sorrow etc., due to the oneness of mind, with the objects “seen”, during the dream, the “dreamer”, actually experiences fear, sorrow etc.; in the same way, though, this worldly existence of life and death (Samsaara) is not “truthful”, due to the thinking of objects and it’s pleasures, a “Jeeva” is unable to get rid of this “Samsaara”!”

श्रीसुबोधिनी : अर्थे इति। यद्यप्यत्र संसारे संसरणरूपोऽर्थो नाऽस्ति। देवतिर्यङ्मनुष्ययोनिषु देह एवोत्पद्यते, देहे च आत्मनो न कोऽपि संबन्धः। असङ्गत्वादात्मनः संयोगो नाऽस्ति, सुतरां समवायः। स्वरूपसंबन्धोऽपि नास्ति, उभयोरेकत्र निरूपणाभावात्; महाराजसेवकयोरिव। किन्त्वाध्यासिकः। स तु मोहादित्यलीकः। अतः संसारोऽलीकभूत एव, तथापि न निवर्तते। यो हि मिथ्याभूतः सन् बाधते, स कथं निवर्तते, अन्यथा बाधनमेव न स्यात्। नन्वेतादृशस्य बाधने किं बीजम्? तत्राऽऽह—ध्यायतो विषयानस्येति। अस्य संसारस्य ये विषयाः, तान् भोग्यत्वेन ध्यायतः। विषयभोगवासनायां सत्यामविद्यमानोऽपि संसारो बाधत इत्यर्थः। असतोऽपि बाधकत्वे दृष्टान्तः—यथा स्वप्ने अनर्थागमः। स्वप्नस्तु मायिक इति सिद्धान्तः। यद्यपि तत्र ताडनं मिथ्याभूतम्, तथापि जागरणात्पूर्वं न निवर्तते एव। अतः संसारनिवृत्त्यर्थं यत्नः कर्तव्य इति सिद्धम् ॥४॥

तत्र स्वप्नदृष्टान्तेनैव बोधस्तस्य निवर्तक इत्यवसीयते। स बोधः कथं भवतीत्याकाङ्क्षायामन्तर्मुखे चित्ते भवतीति वेदान्निश्चितम्, ‘कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमैच्छन्’ इति श्रुतेः। संसारनिवृत्तं चित्तमात्मगामि भवतीति निश्चितम्। तदसन्मार्गे प्रवृत्तं न निवर्तते एव। नापि निवर्तयितुं शक्यते, असतां बहुत्वात्, बलिष्ठत्वाच्च। तत्रापि

प्रकर्षेणासक्तम्। तथाप्येतादृशमपि निवर्तनीयमित्यादौ तस्य वशीकरणे हेतुमाह—

SRI SUBODHINI: Although there is no meaning, in this world of life and death and of the continuous process of life and death, we continue to see the origination of “bodies” among the celestial, human and the lower category ‘beings’ — though the “Aatma” has no relationship with these “bodies”! The “Aatma” continues to remain “unattached”. It is not related, even in it’s inherent nature to these “bodies”! When they are together in one place, then only, the relations with each other’s “nature and form” take place. E.g. like the king and his servant! The relationship, here, between the “Aatma” and the “body” is “mental” — made up of “ego and mine” (Ahamta — Mamata). Ignorance is caused by infatuation (Moham) and hence, this “mental” relationship is “untruthful” (Asatyam). The “Samsaara” is also untruthful — but we are unable to get rid of this. Moreover, it continues to give sorrow and trouble, though it is “untruthful”. Hence, the question arises, as to how, to get rid of this? If it is told, that on accepting it as “untruthful”, we will be able to get freed from this — Perhaps, if we are certain about this, then how can sorrow affect us? But, it continues to give sorrow, though it is “untruthful”! What is the reason for this? The cause for this, as told by our Lord, is that the “Jeeva” contemplates and thinks about the objects and it’s pleasures of this world as “enjoyable” (i.e. worthy of being repeatedly enjoyed). Due to this, the “Jeeva” always nurtures the tendency to enjoy objects and it’s pleasures. It is these “tendencies” of the mind, which the “untruthful” Samsaara leads the “Jeeva”, to experience

sorrow! How does this "untruthful" Samsaara lead to so much pain and sorrow? Giving an example, to clarify this, it is said, that the "dream state" is illusory and untruthful. If a person gets "beaten" during a "dream", then, this experience is considered, on, waking up, as untruthful (silly). But, till the person wakes up, the dream experience of getting "beaten" is considered as "truthful". It continues to remain, till the "dream" changes or the person wakes up! Hence, for the sake of getting "freed" from this "Samsaara", a person should put efforts. When a "Jeeva" gets freed from "Samsaara", then, like a person getting awakened from a dream state, fear and sorrow will get ended, by themselves!

From the example of "dream" given above, it is clear, that "knowledge" (awakening) liberates the person from "Samsaara". But how can anyone attain this "knowledge"? The Vedas have given a way to this, by telling that, "when the mind becomes "inwardly" oriented, then the "Jeeva" gets "freed" from "Samsaara"! This "freed" inner mind follows the inner "Aatma". This is certain. But, the inner mind, which is following the untruthful path, is not eager to get "freed" from this path — nay — no one can make it also get freed, from this path! This is all the more difficult, as the "army" of untruth is large and strong! The inner mind also gets intensely attached to the "body". It becomes, therefore, necessary to withdraw such an attached mind from this place. Our Lord, who is very compassionate, now speaks of the way, to make the inner mind come under one's control.

अत एव शनैश्चित्तं प्रसत्तमसतां पथि।

भक्तियोगेन तीव्रेण विरक्त्या च नयेद्वशम्॥५॥

VERSE 5 Meaning: "Hence, Oh mother! A wise and intelligent person should make his mind, which is attached to the untruthful path, come under his own control, through intense and one pointed 'Bhakthi Yoga', and deep detachment." (Vairaagyam)

श्रीसुबोधिनी : अत एवेति। यतोऽनिवृत्तमनर्थहेतुः, अत एव बहुकालमासक्तत्वाच्छीघ्रमनिवृत्तावपि शनैर्निवर्तनीयम्, यथा असन्तः परिपन्थिनो न भवन्ति, यथा वा चित्तमासक्तिं त्यजति तत्र द्वयं हेतुः—भक्तियोगो विरक्तिश्चेति। भगवति स्नेहः, विषयेषु रागाभावश्च। पूर्वस्माद्वैपरीत्यम्। उभाभ्यां चित्तं वशं भवेत् ॥५॥

उभयोः साधनान्याह—

SRI SUBODHINI: If a person does not take away his mind from objects and it's pleasures, then, he is sure to meet with pain and sorrow! But, the mind has been attached to these objects and pleasures, for a very long time. Hence, to withdraw this attached mind, is not possible at all — that too — very quickly! Even then, slowly, a person should withdraw his mind from objects and it's pleasures — in such a way, that he does not make these 'untruthful' objects, as his enemy, while he is able to give up the attachment to these objects and it's pleasures.

OUR LORD NOW SPEAKS OF TWO WAYS! (1) ONE POINTED AND INTENSE "BHAKTHI YOGA" AND (2) DEEP DETACHMENT.

TO GET "LOVE" FOR OUR LORD IS "BHAKTHI". TO WITHDRAW "LOVE" FROM OBJECTS AND IT'S PLEASURES IS "DETACHMENT" (VAIRAAGYAM). Both of these ways, indeed are "opposing" to the Jeevas' attachment to the actions in the

world, seeking objects which it likes (loves) and the pleasures, thereof. Through these two ways only, the "mind" comes under one's control.

Our Lord now speaks of the "way" to attain both "Bhakthi" and "Vairaagyam".

यमादिभिर्योगपथैरभ्यसेत् श्रद्धयान्वितः।

मयि भावेन सत्येन मत्कथाश्रवणेन च॥६॥

सर्वभूतसमत्वेन निर्वैरेणाप्रसङ्गतः।

ब्रह्मचर्येण मौनेन स्वधर्मेण महीयसा॥७॥

यदृच्छयोपस्थितेन संतुष्टो मितभुङ् मुनिः।

विविक्तशरणः शान्तो मैत्रः करुण आत्मवान्॥८॥

सानुबन्धे च देहेऽस्मिन्नकुर्वन्नसदाग्रहम्।

ज्ञानेन दृष्टतत्त्वेन प्रकृतेः पुरुषस्य च॥९॥

VERSES 6 to 9 Meaning: "Oh mother! My devotee,, who is deeply eager to attain intense one pointed Bhakthi to Me and deep detachment should adopt the following path.

- (1) By practicing, in a sincere way, the Yogic path/ ways of "Yama" and others.
- (2) By keeping a pure and devoted 'Bhaava' (nature/attitude towards Me).
- (3) By listening to My Leelas and stories.
- (4) By keeping an attitude of 'equanimity' to all 'beings'.
- (5) By not nurturing any hatred to anyone.
- (6) By giving up all types of 'attachments'.

- (7) By observing unbroken 'continence' (Brahmacharyam).
- (8) By observing the vow of silence.
- (9) By the strength, gained through proper and honest performance of his 'duties'.
- (10) By being contented with the food, wealth etc. which are secured without much efforts.
- (11) By eating limited food, which is the barest minimum food required.
- (12) By practicing the vow of a Muni (sage).
- (13) By remaining secluded and alone.
- (14) By remaining at all times, 'peaceful'.
- (15) By becoming a "friend" of everyone.
- (16) By being compassionate and courageous.
- (17) By attaining through the experiencing of the truthful knowledge of both "Prakruti" and "Purusha", a state of mind, wherein there is no 'Me' or 'Meum' (Ahamta and Mamata) to one's children and his own "body"!

श्रीसुबोधिनी : यमादिभिरिति। पूर्वं भक्तिसाधनान्युक्तानि सत्सङ्गादीनि; तानि दुर्लभानीति ज्ञानमेव भक्तिसाधनमिति निरूप्यते। यमादिसाधनैरात्मानं चेज्जानाति, तदा भगवति स्नेहः। पश्चाद्भगवति चित्तस्थैर्यम्। तदा विषयध्यानाभावात् संसारो निवर्तते। तत्र प्रथमं यमा अहिंसादयः, ततो नियमाः स्नानादयः, तत आसनादियोगमार्गाः। तैः कृत्वा चित्तमभ्यसेत् चित्तं तत्परं कुर्यात्, संयमनाभ्यासं वा। मार्गे साधनेषु च श्रद्धयान्वितः। मयि भगवति, भावेन श्रद्धादिना। सत्येन सत्यभावेन, कायवाङ्मनस्तु सत्यप्रतिष्ठया। निरन्तरं भगवत्कथाश्रवणेन। चकारात् कीर्तनेन। सर्वभूतेषु समदृष्ट्या, सर्वप्राणिषु वैराभावेन, सर्ववस्तुषु सर्वप्राणिषु च प्रसङ्गाभावेन, अष्टाङ्गब्रह्मचर्येण, मौनेन

वृथाऽऽलापपरिवर्जनरूपेण। महीयसा निष्ठां प्राप्तेन, स्वधर्मेण वर्णाश्रमधर्मेण। यदृच्छया उपस्थितेन अत्रादिना संतुष्टो भवेत्। एतानि सर्वाणि साधनानि पूर्वेण पूर्वेण सिद्धान्त्युत्तरोत्तराणि द्वादश भवन्ति। अन्यैः सहितेन यदृच्छयोपस्थितान्नादिना वा सन्तोषः साध्यः। पूर्वोक्तानि स्वरूपोपकार्यङ्गानि। कस्यचिन्मते सन्तोष एव मुक्तयङ्गमिति फलोपकार्यङ्गानि वा। अतः सन्तोषस्य कारणता नोक्ता। पृथक्स्थित्यभावार्थं वा कर्तृविशेषणत्वेनोक्तम्। तत्रापि मितभोजनम्, मननं च, एकान्ते स्थितिः, परमशान्तिः, सर्वत्र मैत्री, करुणा, स्वाधीनान्तःकरणत्वम्, पुत्रादिसहिते देहे मिथ्याभिनिवेशाकरणं चेत्यन्तरङ्गाण्यष्टावङ्गानि। यमादयो द्वादश, एकः सन्तोष, मितभोजनादीन्यष्टौ; एवं त्रिविधैः साधनैरत्यन्तरङ्गसाधनैस्त्रिभिश्च आत्मदृग्भवति। तानि त्रीण्याह—ज्ञानेनेति। साङ्ख्यमेकम्, तुरीयावस्थाभेदज्ञानाभावश्च। प्रकृतेः पुरुषस्य च दृष्टं तत्त्वं येन तादृशेन ज्ञानेन साङ्ख्यजनितेन ॥ ७ ॥ ८ ॥ ९ ॥

SRI SUBODHINI: Our Lord, told, in the first instance, the various ways, such as "Satsangha" for attaining "Bhakthi". But these "ways" are very rare. Hence, it is told, that "knowledge" (Jnana) only can make one attain "Bhakthi" to our Lord. When a devotee is able to understand, through "Yama" and other steps, his "Aatma", then, he is blessed by our Lord to get "love" for Him! Due to this, he gets one pointedness of his mind, in our Lord. This, in turn, causes the absence of thinking about the objects and it's pleasures, which leads to the freedom from "Samsaara"!

"Yama" consists of "non violence" and other virtues, and then a devotee should also observe some rules (Niyama) very strictly, like taking bath etc. Then, he is supposed to follow the eight fold Yogic path of "Aasana" etc. (physical postures). He should practice to put his mind in our Lord, as per this Yogic way, and slowly, he should make his mind one pointed. Alternately, he should

control his mind by subduing all his senses! He should have 'sincere' interest (Sraddha) on the path of "Bhakthi". He should love, regarding Me, as his Lord (Bhagawan) with a truthful guileless heart. He should establish his body, word and mind in the highest 'truth' and listen, permanently, the stories and Leelas of our Lord, and also do singing of His Leelas and holy names (Keertan). He should cultivate "equal vision" for all 'beings', and should not have "malice" towards anyone! He should give up his attachment to all "beings" and 'objects'. He should observe "continence" in all the "eight" ways (i.e. total) and observe the vow of "silence" by giving up all wasteful discussions! He should attain exemplary devotion, in the performance of his spiritual worship and service, and also carry out the duties of his caste and station in life, with great discipline and efficiency. He should be contented with whatever food is made available, without much effort. In this way, 12 ways have been prescribed by our Lord. Living with whatever food which is made available is a "result", which is attained, through the proper practice of all these devotional practices.

According to some, this virtue of "contentment" is a part of liberation. Besides this quality, eating little food, contemplation, living alone, ultimate peacefulness, friendship with everyone, compassion, full control over one's own inner mind, being detached from one's own body and children, and giving up the "untruthful" attachments — these are the "inward" intimate virtues. Together with these, there are 20 virtues to be practiced. With all these, a devotee will attain the knowledge of the "Aatma". Here the word "Jnana" (knowledge) is defined as the "Jnana"

of the Saankhya Yoga, through which the knowledge of both "Prakruti and Purusha" is known.

निवृत्तबुद्ध्यवस्थानो दूरीभूतान्यदर्शनः।

उपलभ्याऽऽत्मनाऽऽत्मानं चक्षुषेवाऽर्कमात्मदृक्॥१०॥

VERSE 10 Meaning: "My devotee, in this way, has become different and separate also from the various stages of the intellect viz. awakened state etc. He does not see anything else than our Lord, who is the highest "Aatma". He no longer sees any other object, other than our Lord! This seer of "Aatma" and sage, like he sees the sun through his eyes, actually gets the "Darsan" of the highest "Aatma"!"

श्रीसुबोधिनी : निवृत्तेति। निवृत्तिं बुद्ध्यवस्थानानि यस्य। दूरीभूतान्यन्यानि दर्शनानि यस्य। एवं क्रमेण जाते आत्मनैवाऽऽत्मानमुपलभ्य आत्मदृग्भवति। एकस्यैव करणकर्मत्वे कथमित्याशङ्क्य दृष्टान्तमाह— चक्षुषेवाऽर्कमिति। चक्षुरपि तैजसमर्कोऽपि। परमिदमध्यात्म— भूतमाधिदैविकश्च सूर्यः। तत्र यथा वस्त्वन्तरग्रहणे विषयप्रकाशकत्वेन सूर्यमपेक्षते, एवं न सूर्यग्रहणे सूर्यापेक्षा। नाऽपि चक्षुर्गतान्धकारनिवृत्त्यर्थं तदपेक्षा, किन्तु तेनैव प्रकाशितं चक्षुस्तदंशभूतमात्मानं गृह्णाति। एवं जीवेन भगवदंशभूतेन सर्वात्मस्वरूपं भगवत्प्रकाशमात्मानं यः पश्यति, स आत्मदृग्भवतीत्यर्थः ॥१०॥

नन्वेवमात्मदर्शने किं स्यात्? तत्राऽऽह—

SRI SUBODHINI: Our Lord speaks about this exalted devotee — that his "intellect" has crossed all barriers of divisions and has attained it's goal of being freed from all bondages! He does not see anything else than our Lord, everywhere. He has attained through his "Aatma", the highest profit of attaining the Absolute Aatma (Paramaatma) and becomes a "seer" of the highest

“Aatma”! How can this “Aatma” be the “cause” and the “task” also? This is answered by giving an example of the eyes. The eyes are there, along with “fire” and the “sun” — all of them having got manifested from one “principle”. But there are differences in these three factors viz. the eyes are “mental” in nature, and the “sun” is celestial in nature! Like the sun’s brightness of light is required to see everything else (except the sun itself) i.e. to see the “sun”, we do not need the aid of the sun! Neither the sun is needed to remove the darkness of the night etc. But the “eyes” which are made brilliant by the sun, now are able to see itself! In the same way, the “Jeeva” is a “part” of our Lord, and he sees the “Aatma”, which is symbolic of our Lord Himself. He becomes in this way, the “seer of Aatma”.

What happens, when this “Darsan of Aatma” takes place?

मुक्तलिङ्गं सदाभासमसति प्रतिपद्यते।

सतो बन्धुमसच्चक्षुः सर्वाऽनुस्यूतमद्वयम्॥११॥

VERSE 11 Meaning: “He attains the highest status of Brahman, which is one without a second, which is separate and different from the “imposed” bodies etc. and which shines in it’s highest truthful form, in the illusory factors of ego etc. This highest Brahman is the basis of “Prakruti”, which is the cause for the creation of this Universe. And also is the “illuminator” of the principles of the Great Principle (Mahat) and others. This Brahman is all pervasive in all objects, as their “cause” and “task” too!” (i.e. it is the highest truth of Brahman which has caused the creation of all objects and also having become the objects themselves.)

श्रीसुबोधिनी : मुक्तलिङ्गमिति। एवं मानसभावना-
ज्ञानेनाऽसत्यस्मिन्नेव सङ्घाते मुक्तलिङ्गं सदाभासं प्रतिपद्यते। मुक्तं
लिङ्गं यस्य। अन्तरावरणलिङ्गात्मकं तस्य निवर्तते। तदा सतो
मूलभूतजीवस्य आभासरूपं शारीरमात्मानं प्रतिपद्यते, अयमहमिति
साक्षात्प्रतिपद्यते। एतावत्कालमाभासस्याऽपि न साक्षात्कारः,
बहिरावरणानामनिवृत्तत्वात्। नन्वाभासे प्राप्ते कः पुरुषार्थः? तत्राऽऽह-सतो
बन्धुमिति। अयमाभासः सतो मूलभूतात्मनो बन्धुर्भवति, पुत्रो भ्रातेव
वा भवति। तत्प्रतिबिम्बत्वात् सम्यङ्मूलज्ञापको भवतीति भावः। नन्वस्य
सतो बन्धुत्वे किं प्रमाणम्? तत्राऽऽह-असच्चक्षुरिति। असतो देहादेश्चक्षुः।
यथा आभासरूपमपि चक्षुर्विषयप्रकाशकं भवति, तेन ज्ञायते
सूर्याभासोऽयमिति। नन्वसत्प्रकाशकत्वमात्रेण सौरादितुल्यत्वात् न
सदाभासत्वं सिद्ध्यतीत्याशङ्क्याऽऽह-सर्वाऽनुस्यूतमिति। सर्वत्रैव
सङ्घातेऽनुस्यूतः सम्बद्धो वर्तते। व्यापकाभासव्यतिरेकेण सर्वत्राऽनुस्यूतता
न भवति। आभासभेदे तदुपपद्यत इति चेत्तत्राऽऽह-अद्वयमिति। सर्वत्र
सङ्घाते एक एव प्रतिबिम्बः, अन्यथा य एवाऽहं पश्यामि स एवाऽहं
शृणोमीत्यनुसन्धानं न स्यात् ॥११॥

एवमस्य शारीरस्य सदाभासता निरूपिता तेनाऽऽत्मज्ञाननिरूपणार्थं
दृष्टान्तोपपत्ती निरूपयति द्वाभ्याम्-

SRI SUBODHINI: By the "Jnana" attained through his mental realization, he attains the eternal light of a liberated "Jeeva"! The word "liberated Jeeva" means, that the "Jeeva is no longer bound", but, it is "liberated". He gets freed from the "covering" of his internal mind! The "Jeeva" attains the "Aatma", and he realizes that, "I am existing" - this sort of "Jnana" arises in him!

Due to the desire of the "Aatma" (our Lord), for creation of the Universe, the Primordial Purusha got originated, and this "Purusha" assumes the form and nature of the "Jeeva". Again, as a result of external

“coverings”, for a very long time (of Prakruti), the “Jeeva” is unable to realize it’s own divine nature and basis. This “Jeeva” is told here to be “Sat” (truth) and the “Bandhu” of the “Aatma” — like a son or a brother! The “Jeeva” is a reflection of the “Aatma” only. Hence, the “Jeeva” is capable of attaining the total and perfect knowledge of the root cause of the “Aatma”. Thus this “Jeeva” is considered as a “relative” (Bandhu) of the highest truth of the “Aatma”. What is the proof for this? It is said here, that like the “eyes” are able to see various objects, although it’s basis of brilliance and power to see is the sun (being the presiding celestial deity of the eyes); in this same way this “Aatma” is able to make the “untruthful objects” brilliant, by being all pervasive. Moreover, it is said, that this “Aatma” is one, without a second (Adwaya) i.e. in all the bodies, there is only one reflection of the “Aatma”, due to which only we are able to experience the feeling “whatever I am seeing, I am listening to that only” (i.e. the one truth of the “Aatma” is all pervasive — both in “seeing” and in “hearing”).

In this way, it has been said, that this “body” (Jeeva) is the “reflection” of the truthful “Aatma”. Now, with a view to explain the knowledge of the “Aatma”, the description of “liberation” is given, along with an apt example — in two verses.

यथा जलस्थ आभासः स्थलस्थेनावदृश्यते।

स्वाभासेन तथा सूर्यो जलस्थेन दिवि स्थितः॥१२॥

VERSE 12 Meaning: “Like the reflection of the sun in water, is seen also reflected on the surface of the inside walls of a house, and through the reflected image of the sun in water, a person gets the knowledge of the sun in

the sky.”.....(although he is seeing the “wall” only)

श्रीसुबोधिनी : यथेति। गृहमध्ये स्थितः पुरुषो बहिर्जलादौ सूर्यप्रतिबिम्बे सम्मुखगृहान्तर्भित्तौ तत्प्रतिफलनं भवति; धर्म इव तत्र भवति; तेन स जानाति साक्षादत्र सूर्यसम्बन्धो न सम्भवति, किन्तु बहिर्दर्पणादौ प्रतिबिम्बितस्येदं प्रतिफलनमिति। एवं चक्षुरादौ प्रतिफलनं पूर्वोक्तसाधनैरेव, नाऽन्यथेति मन्तव्यम् न हि बहिः पीठादौ धर्मरूपेण सम्बद्धोऽपि सूर्यो दर्पणादिस्थित इव प्रतिफलति। तथा सति सर्व एव सङ्घातोऽन्तः साक्षात्क्रियेत। अतः साधनेष्वेव जातेषु यद्विषयति, तद्वृष्टान्तेन प्रथमसम्भावनानिवृत्त्यर्थं प्रदर्श्यते। स्थलस्थेनाऽन्तर्भित्त्यादिप्रतिफलितेन बहिः स्थितो जलस्थ आभासोऽवदृश्यते ज्ञायते। तेनाऽपि जलस्थितेन स्वाभासेन दिवि स्थितः सूर्योऽवदृश्यते ॥१२॥

SRI SUBODHINI: A person, inside a home is able to see the reflected sun rays on the wall of his house, emanating from the reflection of the sun, in the lake or a reservoir of water (well etc.) situated opposite to his home. Both the reflections (on water and on the wall) have the same quality and nature. From these two types of “reflections”, the person is able to realize that the “sun” is not actually present in these two places. But it is the reflected “image”, which has caused this “seeing” of the sun! In the same way, our eyes are able to clearly see that the reflection of the sun inside the house is caused by the external reflection of the sun in water (mirror etc.) and the reflected image of the sun in water is due to the presence of the “sun” in the sky! i.e. The knowledge about the real “sun” in the sky is got through both of these reflected “images”.

एवं त्रिवृदहङ्कारो भूतेन्द्रियमनोमयैः।

स्वाभासैर्लक्षितोऽनेन सदाभासेन सत्यदृक्॥१३॥

VERSE 13 Meaning: "In the same way, due to the changes in qualities, the three types of "ego", gets affected through the "reflections" of itself, which are present in it's mind and the senses, and due to the reflected image of the highest truth, inside us i.e. the highest Aatma, this ego gets the "Darsan" of the highest Aatma, which is of the form of Jnana and truth (Sathyam)."

श्रीसुबोधिनी : एवमिति। एवं त्रिवृदहङ्कारस्थित आत्मा सदाभासः, भूतेन्द्रियमनःसु प्रतिफलितैराभासाभासैर्लक्ष्यते। तेन त्रिवृदहङ्कारस्थितेन सत आभासरूपेण सत्यदृगात्मा जीवभूतो लक्ष्यते ॥१३॥

एवं दृष्टान्तेनाऽत्मसम्भावनां दूरीकृत्य दृष्टान्तस्याऽप्रामाण्यमाशङ्क्याऽनुभवेनोक्तमर्थं द्रढयति—

SRI SUBODHINI: In the same way, in the three types of "ego", the "Aatma" is present, as the reflected image of the highest truth, of Paramaatma! Again this reflected image of the highest Aatma enables the "Jeeva" to realize the highest truth, symbolizing "Jnana and truth" (like we are able to see the sun, from the reflected images).

In this way, through the above example, the truth about the "Aatma", seen as the "reflected images", is described. That, no one should dismiss this "example" as "inappropriate" (i.e. without scriptural evidence), our Lord, through the description of the actual "experience", reemphasizes the correct and appropriate meaning of this highest truth.

भूतसूक्ष्मेन्द्रियमनोबुद्ध्यादिष्विह निद्रया।

लीनेष्वसति यस्तत्र विनिद्रो निरहङ्क्यः॥१४॥

VERSE 14 Meaning: "In the state of "deep sleep", the subtle elements of sound etc., senses, mind, intellect

etc. get merged in the "Aatma" and the "Aatma", is always "awake" by itself, and it continues to remain without, at all times, the three types of ego."

श्रीसुबोधिनी : भूतसूक्ष्मेति। जाग्रदशायां सङ्घातेन सह स्फुरणात् 'कोऽयमात्मा' इति यद्यपि विशेषतो न ज्ञायते; तथापि सुषुप्तौ केवल आत्मा सङ्घातव्यतिरिक्तो भासत इति तन्निरूपयति—भूतानि स्थूलानि, सूक्ष्माणि च तन्मात्रारूपाणि, इन्द्रियाणि मनो बुद्धिश्च। आदिशब्देनाऽहङ्कारः। स्वप्नहितनिद्रया एतेषामाभासा दूरीक्रियन्ते, तदैतेन प्रकाशन्ते। आभासलय एवैषां लयः। तदा आभासप्रकाशरहिते, असति मूढे देहे, यस्तत्र प्रकाशते, स आत्मा ज्ञातव्य इति मन्तव्यम्। ननु तत्र न कोऽपि भासत इति चेत्तत्राऽऽह—तत्र विनिद्र इति। तस्य तु निद्राव्याप्तिर्नास्ति। नन्वहंप्रत्ययवेद्य आत्मा, स चेद्विनिद्रः स्यात्, 'अहम्' इति जानीयात्? तत्राऽऽह—निरहङ्क्य इति। अहमिति प्रत्ययोऽहङ्कारसम्बन्धे भवति, तस्य च लीनत्वात् निद्रायां नाऽहमिति मन्यते ॥१४॥

ननु तर्हि आत्मा न भासत इति चेत्तत्राऽऽह—

SRI SUBODHINI: In the "waking" state, we are aware of the body, but we are not able to specifically know about "what and who is this "Aatma"? But, in the "deep sleep" state, the "Aatma" can be seen as reflected and as separate from the "body". The word "Bhoota" is used to mean the gross Primordial elements. The word "Sookshma" (subtle) is used to mean the qualities of elements. Other factors, such as the senses, mind, intellect and sound etc. — these indicate the "ego". In the state of deep sleep, where there is no "dream", all these factors are absent! They are merged with the reflected image of the "Aatma". But, in this almost unconscious body, the illuminating presence of the "Aatma" is present, as the life force and the merged

consciousness. "Aatma" always exists. A doubt may arise, that at this state of deep sleep, nothing is known or seen! Answering this, it is said, that the "Aatma" does not sleep. The sense of "I" or any knowledge thereof, arises only when "Aham" (ego) is present. When the "ego" itself has got totally merged, then this "ego" feels, that "I am not there". But the "Aatma" continues to be alert and awake, when everything else is merged in itself!

Will the "Aatma" feel "lost" — on this, the Lord says as follows.

मन्यमानस्तदाऽऽत्मानमनष्टो नष्टवन्मृषा।

नष्टेऽहङ्कारणे द्रष्टा नष्टवित्त इवाऽऽतुरः॥१५॥

VERSE 15 Meaning: "On the loss of "ego", which is "imposed" on the "Aatma", during the deep sleep state, the "Aatma" thinks, out of delusion, that it is he, who has been lost! — like a person treats himself, as having been totally "lost", on the loss of his entire wealth! He becomes very anxious and worried too. In the same way, the "Aatma" also becomes, due to his anxiety and worry, as good as "lost"!"

श्रीसुबोधिनी : मन्यमान इति। तदा आत्मानमनष्टमपि नष्टं मन्यमानो भवति। यस्तु मन्यते, स आत्मा। नष्टत्वेन यन्मन्यते, अतो न प्रकटप्रकाशः; अन्यथा नष्टं को वा मन्येत। स्वप्ने शिरश्छिन्नम्, को वा शिरश्छेदं पश्येत्। अतः कश्चिदस्ति द्रष्टा, य आत्मानमनष्टमपि नष्टं मन्यते नाऽहमस्मीति। अनष्टस्य नष्टप्रतीतावुपपत्तिदृष्टान्तावाह—नष्टेऽहङ्कारण इति। स त्वहङ्कारसंवलितः, अहङ्कारे नष्टे, तदभेदप्रतीतिदार्ढ्यादात्मानमेव नष्टं मन्यते, अहङ्काराध्यस्तस्यैव दृश्यत्वात्। केवलस्तु द्रष्टा। अत आत्मानं दृश्यरूपमहङ्कारसहितं नष्टं मन्यत एवेति युक्तम्। अन्यनाशे अन्यनाशप्रतीतिमाह—नष्टवित्त इति। धनात्माऽयं पुरुषो लौकिकः, धने

नष्टे तद्व्यतिरेकेण स्वनिर्वाहाभावादात्मानमेव नष्टं मन्यते। आतुरो रोगी। स वा यथा देहे नष्टे आत्मानमेव नष्टं मन्यते। आतुरो वा भवति वित्ते नष्टे ॥१५॥

एवमात्मानं निरूप्योपसंहरति—

SRI SUBODHINI: The “Aatma” continues to exist in deep sleep — but is regarded as “being lost”! The one, who thinks like this is the “Aatma” itself. As he regards himself as being “lost”, his “brilliance and existence” is not manifested. If the “Aatma” is not there, who else could see this so called “loss”? In the dream state, a person’s head gets “cut”. But if there is no “Aatma” present, then who is the one, who sees, that his head has been cut? HENCE, THERE IS ALWAYS A “SEER” (DRASHTA) WHO ALWAYS “SEES”! He thinks, that the “Aatma” is lost (although it is the “Aatma” which thinks like this) and he says, “I am not there”! That, which can never get “lost”, is now regarded, as having been “lost”! An example is given here. This “Aatma” is not known as different from “ego”. Hence, in deep sleep, as the ego is lost, the “Aatma” also feels “lost”, due to it’s total identification with the “ego”! Due to this, the “Aatma” feels, that it is “lost” along with the “ego”! — although they are totally different and separate. The Aatma has now got the ignorance of the ego, and this entity is the usual “seer”, who now feels as lost in deep sleep. How does this loss of one makes the “other” also feel lost? An example is given here. There are worldly persons, who regard “wealth” as their “Aatma” (be all and end all), and when this “wealth” is lost, and due to the difficulty in carrying out his activities without wealth, he begins to consider himself as being

“totally lost”! Like a person, with a fatal disease loses his “body” — but he regards that it is his “Aatma”, which is lost! In the other instance, on the loss of wealth, the person becomes afraid, and anxious about the future.

In this way, after explaining about the “Aatma”, our Lord concludes this topic.

एवं प्रत्यवमृश्याऽसावात्मानं प्रतिपद्यते।

साहङ्कारस्य द्रव्यस्य योऽवस्थानमनुग्रहः॥१६॥

VERSE 16 Meaning: “After contemplating deeply on all these, a wise person is able to realize his “Aatma”! — this “Aatma” being the foundation of all the principles of creation such as ego etc., and as their illuminator!”

श्रीसुबोधिनी : एवमिति। पूर्वोक्तप्रकारेणाऽऽत्मानं प्रत्यवमृश्य, असावेवाऽऽत्मा आत्मानं प्रतिपद्यते। नन्वहङ्कारनाशोऽपि न प्रतीयते; स्मरणे साहङ्कारस्य स्मरणात्, ‘सुखमहमस्वाप्सम्’ इति। नाऽहङ्कारनाश इति चेत्तत्राऽऽह—साहङ्कारस्येति। अहङ्कारसहितस्याऽऽत्मनो द्रव्यस्य, अवस्थानं पश्चात्स्मरणमनुग्रहो भवति। पश्चादहङ्कारः सम्बद्धः। यथा सोऽयं देवदत्तः कुण्डलीति पूर्वं कुण्डलाप्रतीतावपि प्रतीयते। योऽनुग्रहस्तदवस्थानमिति सम्बन्धः। अनुग्रहस्य प्रसिद्धिः प्रकृतोपयोगिनी ॥१६॥

एवमात्मज्ञानं मोक्षार्थमुपदिष्टम्। तत्प्रकृते नोपयुज्यते। प्रकृतिसम्बन्धो हि संसारे हेतुः। साङ्ख्ये प्रकृतिर्नित्या, पुरुषोऽपि नित्यः सम्बन्धश्च। तत्र ज्ञानं किं करिष्यति? न हि ज्ञानेन प्रकृतिः सम्बन्धो वा नाशयितुं शक्यते। अतो ज्ञानं कर्मवदभ्युदयहेतुरेव, न मोक्षहेतुरित्याशङ्कते—पुरुषमिति चतुर्भिः—

SRI SUBODHINI: After experiencing the “Aatma” in the above way, the “Jeeva” gets the certain experience, that “this is Aatma”! A doubt arises, that the “ego” does

not get destroyed along with this experience. Remembrance is always with this factor of "ego" also coming along! E.g. "I have slept with great happiness etc.". In this way, it is considered as a blessing, when a "Jeeva" gets the remembrance of the "Aatma", along with this "ego", which comes later!

In this way, our Lord gave His instructions on the "knowledge of the Aatman" for the sake of attaining liberation. In this Saankhya system, it is said, that the factor of "Primordial Prakruti" is permanent, as well as the "Purusha". The cause for "Samsaara" is the relationship with "Prakruti". The relationship between "Prakruti" and "Purusha" is also told to be permanent. What can then, the knowledge of "Aatma" do to this? Through "knowledge" (Jnana) neither the "Prakruti" nor it's relationship can get destroyed! Hence, "Jnana" also is perhaps a way to attain "welfare" only and not "liberation!" In this way, through the 4 verses below, mother Devahooti has expressed her "doubt", on this issue.

देवहूतिरुवाच।

पुरुषं प्रकृतिर्ब्रह्मन् न विमुञ्चति कर्हिचित्।

अन्योन्यापाश्रयत्वाच्च नित्यत्वादनयोः प्रभो!॥१७॥

VERSE 17 Meaning: "Mother Devahooti said, "Oh Brahman! both Purusha and Prakruti are permanent (Nithya). Both of them exist depending upon each other. Due to this, Prakruti can never leave Purusha!"

श्रीसुबोधिनी : प्रकृतिपुरुषयोर्नित्यः सम्बन्धः नाऽपि कश्चित्प्रकृतिपुरुषविशेषोऽनित्यो भवति; नापि प्रकृतिसम्बन्धः कश्चिदबाधकः। अथ ज्ञानेन प्रकृतेर्बाधकत्वमपोद्यत इति मतम्। तदपि त्रिक्षणावस्थायित्वात्

ज्ञानस्य, तस्मिन् निवृत्ते पुनः प्रकृतिर्बाधिष्यत इति मोक्षमार्गोऽसङ्गतः। स्वेच्छया पुरुषप्रकृत्योः सम्बन्धः। तत्र प्रथमं सम्बन्धे पुरुषो हेतुः, कामो निमित्तम्; तत्र पुरुषः काममय एवेति स्वयं प्रकृतिं न मुञ्चति। प्रकृतिरेव कदाचित्पुरुषं परित्यज्य गच्छेच्चेत्, तदा मुक्तिर्भवेदित्याशङ्क्याऽऽह—**पुरुषं प्रकृतिः** कदाचिदपि न विमुञ्चतीति। ब्रह्मन्निति सम्बोधनं प्रकृतिपुरुषयोः स्वरूपपरिज्ञानार्थम्, उभयोरुभयापेक्षत्वात्। किञ्च, अन्येनाऽप्युभयोर्विश्लेषः कर्तुं न शक्यते, अन्योन्यापाश्रयत्वात्। यद्युभौ स्वभावतो भिन्नौ मिलितौ स्याताम्, तदा विश्लेषः कर्तुं शक्येताऽपि। तौ तु परस्परं मिलितौ सन्तौ सम्बद्धौ; यथा पट्टकार्पासाभ्यामेकस्तन्तुरुत्पाद्यते, तेन निर्मिते पटे तन्तुद्वयविश्लेषेऽपि न पट्टकार्पासयोर्विश्लेषः। तथा प्रकृतौ प्रविष्टः पुरुषः प्रकृतिरूपो जातः प्रकृतिरित्युच्यते। पुरुषेऽपि प्रकृतिः प्रविष्टा पुरुषरूपा जाता पुरुष इत्युच्यते। एतादृशयोश्च सम्बन्धः। स कथं त्याजयितुं शक्यत इत्यर्थः। नाऽप्येकस्य नाशे विश्लेषः सम्भवति, उभयोरनित्यत्वात्। **प्रभो!** इति सम्बोधनमघटमानघटनासमर्थो भवानिति बोधयितुम् ॥१७॥

नापि कञ्चित्पुरुषं काचित्प्रकृतिस्त्यक्ष्यतीति शङ्कनीयमित्याह—

SRI SUBODHINI: The relationship between Prakruti and Purusha is permanent. It has been said, that “knowledge” (Jnana) destroys Prakruti. If, through will and desire, this relationship has been made, then, we should consider Purusha to be responsible for this relationship i.e. due to His desire. In other words, the cause for this relationship is “desire” (Kaama). Is it that, the Purusha does not leave Prakruti, due to His desire? But, it is explained, that Prakruti never leaves Purusha! If she were to leave Purusha, then “liberation” is made easy and possible!

Mother Devahooti has addressed our Lord as ‘Brahman’ to say, “Oh Lord! You are fully aware of the relationship between Prakruti and Purusha! Both of them

depend upon each other. No one else can separate them either! — as they are each other's companions! If they had been separate, and had got joined, then there was a possibility of separating them. But, they have a bond and relationship which is always united! — like cotton and cloth! After making a piece of cloth from threads made of cotton, if we want to separate them again as cotton etc., we will not succeed, as the cloth will not become separate. In the same way, the Purusha, who has entered into Prakruti, has become the form of Prakruti and He is called as 'Prakruti' only! Conversely, Prakruti has also entered into Purusha and has become of the form of Purusha! In this way, Prakruti is called as Purusha only. How can anyone, untie this bond, between Prakruti and Purusha? Both of them being "permanent", there is no loss of one or another!

The addressal of "Oh Lord!" (Prabho) has been made to emphasize, "Oh Lord! You are capable of making even the impossible to happen."

That Purusha will never be given up by Prakruti — such a "doubt" even should not be entertained — as per the next verse.

यथा गन्धस्य भूमेश्च न भावो व्यतिरेकतः।

अपां रसस्य च यथा तथा बुद्धेः परस्य च॥१८॥

VERSE 18 Meaning: "Like the factor of odor and earth, the sense of taste and water can never be separated from each other, in the same way, Purusha and Prakruti also can never remain alone, without each other!"

श्रीसुबोधिनी : यथा गन्धस्येति। भूमेर्गन्धः स्वाभाविको गुणः, स कदाचिदपि भूमिं न त्यजति, आश्रमयपरित्यागे स्वरूपनाशप्रसङ्गात्।

तदाह—व्यतिरेकतो न भाव इति। न हि भूमिव्यतिरेके गन्धः कस्यचिदुणः, योऽन्यत्र तिष्ठेत्। गन्धस्य चन्दनादौ कदाचिदुप्तत्वेन व्यतिरेकश्चेच्छङ्केत, तदा दृष्टान्तान्तरमुच्यते—अपां रसस्य चेति। न कदाचिदपि जले रसोऽनभिव्यक्तोऽपि भवति, अपाकजत्वेन नियतसम्बद्धत्वात्। तथैव बुद्धेः परस्याऽपि। प्रकृतिसम्बन्धो दूरे, प्राकृती या बुद्धिस्तस्या अपि सम्बन्धः सहज इत्यर्थः ॥१८॥

न च सम्बन्धे सत्यपि मोक्षो भविष्यतीति मन्तव्यमित्याह—

SRI SUBODHINI: “Odor” is the natural quality of earth and this odor can never leave earth as she will get destroyed, if ever she were to leave her relationship with the earth. Odor is the quality of earth, only and of no other factor. She cannot also “live” with anyone else like fire, water, wind etc. If someone were to say, that “odor” is present, in a hidden way, in materials, such as sandalwood etc.; for answering this, another example has been given here. Water is always seen with taste (Rasa), as they are totally related to each other. In the same way, the intellect is totally related to the truth of our Lord, who is ‘beyond’! (Param) and like these, the “bond” between Prakruti and Purusha is natural.

If someone were to say, that despite this relationship of Prakruti and Purusha, liberation can take place! On this, it is said, as follows.

अकर्तुः कर्मबन्धोऽयं पुरुषस्य यदाश्रयः।

गुणेषु सत्सु प्रकृतेः कैवल्यं तेष्वतः कथम्॥१९॥

VERSE 19 Meaning: “The action-free (non-doer) Purusha gets the bondage of “actions” (Karma) due to His taking the refuge (or becoming dependant) of the qualities of Prakruti! How can He then attain liberation,

when He is invested with the qualities of Prakruti?"

श्रीसुबोधिनी : अकर्तुरिति। अयमात्मा स्वभावतोऽकर्ता, प्रकृतिसम्बन्धादेव कर्तृत्वम्। कर्तुः कर्माण्यनन्तानि। तेषां च फलभोगेन विनाशो पुनस्तद्धेतुना कर्मान्तराणीति न कदाचिदपि मोक्षः। तदाह—अकर्तुरात्मनोऽयं संसारलक्षणः कर्मबन्धः प्रकृत्याश्रयः। तस्याश्च प्रकृतेर्गुणेषु सत्सु कथं कैवल्यम्। न च बन्धका गुणा अन्ये, मोचकाश्चान्य इति मोचकसम्बन्धे मुक्तिः स्यादिति चेत्तत्राऽऽह—तेष्विति। य एव बन्धकास्तेष्वेव सत्सु कथं मुक्तिरित्यर्थः ॥१९॥

न च तत्त्वज्ञानेन प्रकृतिबाधकत्वं दूरीक्रियत इति मन्तव्यमित्याह—

SRI SUBODHINI: This "Aatma", by it's inherent nature, is a "non doer" (Akarta). Due to it's relationship with Prakruti only, the sense of "doership" comes to affect this "Aatma"! The actions of the "doer" are limitless, and only on enjoying the fruits of these actions, the actions themselves get destroyed. But, due to the enjoyment of the results of such actions, another new set of "actions" get originated to be enjoyed! In this way, the "Jeeva" can never attain liberation. It is said, that the "non doer" Aatma, through the bondage created by the actions in this world, becomes the foundation and basis of Prakruti, and till the exhaustion of the qualities of Prakruti, in Him, He does not attain liberation! The qualities, which cause liberation/bondage are always separate and different! Hence, only when the relationship with the qualities ends, liberation can take place! Alternately, it is also said, that the qualities which cause bondage have got ended. Hence, liberation is made possible. This is the meaning.

The "opposite" obstructive role of Prakruti can be eliminated through the "knowledge" of the "principles of

creation". We should not regard this also as the correct and appropriate truth — as per the next verse.

क्वचित्तत्त्वावमर्शेन निवृत्तं भयमुल्बणम्।

अनिवृत्तनिमित्तत्वात्पुनः प्रत्यवतिष्ठते॥२०॥

VERSE 20 Meaning: "Even if the intolerable fear of "Samsaara" gets removed (perhaps?!) through the contemplation of the spiritual principles of creation, even then, due to the continued presence of the qualities of Prakruti, caused by this life, the very same fear of "Samsaara" presents itself again."

श्रीसुबोधिनी : क्वचिदिति। क्वचित् पुरुषविशेषे, अवस्थाविशेषे वा, उत्पन्नं ज्ञानं संसारभयं निवर्तयति। तदपि न सङ्गच्छते। भयहेतोः प्रकृतिसम्बन्धस्य अनिवृत्तत्वात् पुनर्भयं प्रत्यवतिष्ठत एव। **उल्बणमसह्यम्** ॥२०॥

ज्ञानस्य क्षणिकत्वेऽपि सम्बन्धस्य नित्यत्वेऽपि, प्रकृतेरपि नित्यत्वे, तथा कानिचित्साधनानि सन्ति। यैः कृत्वा प्रकृतिस्तिरोभावं प्राप्नोति सम्बन्धश्च पुनर्नोद्गतो भवति। तानि साधनान्याह—**अनिमित्तेति** द्वाभ्याम्—

SRI SUBODHINI: The word "someone" (Kwachit) denotes, that perhaps the knowledge of the principles of creation may be able to liberate "someone" (very rare) from the fear of "Samsaara"! But this appears to be verily impossible. The cause for fear is the relationship with Prakruti. This relationship has to be ended, for the fear to cease. Till then, this fear will recur again and again! This fear is called as "intolerable" (Asahyam).

"Jnana" (knowledge) is momentary. The relationship between Prakruti and Purusha also is eternal. Prakruti also is permanent. Is there then a way, through which Prakruti can get disappeared, and it's relationship with Purusha does not occur again? Answering all the questions, our

Lord now, enunciates, through the following 2 verses, the spiritual practice (Saadhan) for realizing Him!

श्रीभगवानुवाच।

अनिमित्तनिमित्तेन स्वधर्मेणाऽऽमलात्मना।

तीव्रया मयि भक्त्या च श्रुतसम्भृतया चिरम्॥२१॥

VERSE 21 Meaning: "Our Lord said, "A "Jeeva" should do actions, without the desire for it's results! He should protect and discharge the duties of this caste and station in life. Through these, he should attain a pure inner mind! He should also do intense spiritual practices and attain total one pointed Bhakthi...."

श्रीसुबोधिनी : अनिमित्तेन निष्कामेन, निमित्तेन कर्मणा। सर्वत्र कर्मैवं निमित्तमिति निमित्तपदप्रयोगः। स्वधर्मः वर्णाश्रमधर्मः, निर्मलान्तःकरणं च साधनम्। उभाभ्यां वा निर्मलान्तःकरणत्वम्। एतानि ज्ञानोत्तरं पुनः कर्तव्यानि। अन्तःकरणस्य च नैर्मल्यं तारतम्येन। भगवतो भक्तिश्च तीव्रा निरन्तरं सर्वभावेन प्रवृत्ता स्नेहपूर्विका सेवा। स्नेहपूर्वकश्रवणादिकं वा। चकाराद्गुरुभक्त्या। साऽपि भक्तिर्निरन्तरसाधनेन पुष्टा कर्तव्येत्याह—श्रुतसम्भृतयेति। चिरकालं भगवद्गुणश्रवणेन सम्यक् भूता पूर्णा, हृदये आपूरिता वा ॥२१॥

SRI SUBODHINI: 'My devotee should do desireless action and also discharge all the duties of his caste and station in life properly. A pure inner mind is the basis and goal of the spiritual practice. Alternately, through the performance of desireless action and his duties in a proper way, the devotee attains a pure inner mind. Even, after the dawn of "Jnana", all these spiritual practices have to be continued — because, due to the purity or otherwise in the inner mind, the ups and downs of the spiritual efforts take place. A devotee is supposed to have intense

Bhakthi, when he serves and worships our Lord, at all times, with his entire heart full of total love! Alternately, the devotee should listen to the Leelas and stories of our Lord with sincere Bhakthi and love! The syllable “Cha” (and) denotes, that the devotee should have pure Bhakthi to his Guru also! This “Bhakthi” should be progressed and made total through permanent adherence and adoption of appropriate spiritual practices. Alternately, it is said, that the devotee after hearing for a very long time, the Leelas and qualities of our Lord, becomes “full” with intense Bhakthi to our Lord, and his heart has become filled with the most auspicious virtues and qualities.

ज्ञानेन दृष्टतत्त्वेन वैराग्येण बलीयसा।

तपोयुक्तेन योगेन तीव्रेणाऽऽत्मसमाधिना॥२२॥

VERSE 22 Meaning: “The devotee should attain the “Jnana”, through the experience, secured through the contemplation, as prescribed in the Saankhya system! He should have total and intense detachment, penance oriented meditation (Yoga) and one pointed “Samaadhi” (union of one’s mind, with our Lord).”

श्रीसुबोधिनी : ज्ञानेनेति। सर्वतत्त्वसाक्षात्कारेण साङ्ख्यानभवेन यज्जनितं ज्ञानम्, तत्पुनरावर्त्तनीयं साधनानुवृत्त्या। बलीयसा वैराग्येण, विषयैः कदाचिदपि रागजननात्यन्ताभावयुक्तेन। तपसा संयुक्तेन योगेन चाऽष्टाङ्गेन। आत्माविर्भावसमर्थेन समाधिना। एवं दश साधनान्युत्तरोत्तरं सञ्जातानि, मिलितानि वा पुरुषस्य सम्बन्धिनीं प्रकृतिमन्वहं दहन्तीति ॥२२॥

तथा सति यत्स्यात्तदाह—

SRI SUBODHINI: The “Saakhya” system endows the direct realization of all the spiritual principles. Through this experience he should attain “knowledge” i.e. he

should attain "knowledge" again and again, through repeated spiritual practices. He should attain strong detachment (Vairagya). Here, a very strong emphasis is made on the total intensity of detachment viz. complete absence of any attachment to desire for objects of any type! In other words, there is no attraction to any object whatsoever, and the objects and pleasures of this world and of the "other", have lost their power to attract the mind of this devotee! He does penance of the eight-fold type. He attains "Samaadhi", which is capable of manifesting the "Aatma"! In this way, through 10 ways, the devotee serves and worships our Lord. When all these ways get grouped into one massive spiritual effort, then the Prakruti related to the Purusha in him, gets permanently burnt up!

What will happen, when such a "Sadhana" is done? Our Lord says that.....

प्रकृतिः पुरुषस्येह दह्यमाना त्वहर्निशम्।

तिरोभविव्री शनकैरग्नैर्योनिरिवाऽरणिः॥२३॥

VERSE 23 Meaning: "Like the fire generated from the "Arani" wood, burns up this wood gradually, in the same way, the "Prakruti" present in the "Purusha", begins to burn out, night and day, and due to this, gradually gets disappeared!"

श्रीसुबोधिनी : प्रकृतिरिति। अन्वहं दह्यमाना, अहर्निशं वा दह्यमाना, शनैस्तिरोभविव्री। नन्वेतानि साधनानि प्राकृतान्येव, कथं तैः प्रकृतिर्नश्यति? प्रत्युत पुष्टैव भवेदित्याशङ्क्य तथात्वे दृष्टान्तमाह—अग्नैर्योनिरिति। यद्यप्यरणेः सकाशादेवाऽग्निरुत्पद्यते, तथापि स तां नाशयत्येव, न तु वर्द्धयति। तथैतानि साधनानि। न तु काष्ठादिनिर्मितं पीठादिकं यथा काष्ठपोषकम्, तथाऽग्निर्भवति। तस्माल्लौकिकान्येव कर्मादीनि प्रकृतिपोषकाणि, नत्वेतानीति भावः ॥२३॥

तस्याः पुनरुद्गमशङ्कां वारयति—

SRI SUBODHINI: A fire, which burns up gradually, day and night, gets disappeared eventually! A doubt arises now, as to how these spiritual practices, which are connected with Prakruti, eventually destroy it's origin viz. the Prakruti! In fact, the converse must be appropriate — that through these spiritual practices, the factor of “Prakruti” should get more powerful! Removing this doubt, an example is given by our Lord. Like a piece of “Arani wood” is able to originate a flame of fire (through scratching of two pieces of Arani wood together), and this fire eventually destroys this piece of wood only! In the same way, the spiritual practices made by Prakruti, makes the Prakruti disappear eventually! They will never progress the strength or increase the role of Prakruti. The fire originating from the piece of “wood” eventually destroys it only, and does not “progress” it! In view of this, worldly actions only increase the power of Prakruti and sincere spiritual practices eventually destroy Prakruti.

Will this Prakruti raise it's “head” again? This “doubt” is removed by our Lord, through the following verse.

भुक्तभोगा परित्यक्ता दृष्टदोषा च नित्यशः।

नेश्वरस्याऽशुभं धत्ते स्वे महिम्नि स्थितस्य च॥२४॥

VERSE 24 Meaning: “Due to the actual seeing of the blemish and defects, on a daily basis, of Prakruti, and due to the full renunciation of all enjoyed objects and pleasures, this Prakruti can never harm the Purusha, who is established in his own self (i.e. our independent Lord), in any way!”

श्रीसुबोधिनी : भुक्तभोगेति। अभुक्ता चेत् वासनया हृदयं प्रविष्टा कदाचिन्न निवर्तेताऽपि, भुक्तभोगा तु निवृत्तैव भवेत्। तत्राऽप्यलम्बुध्या परित्यक्ता। तत्रापि दृष्टदोषा। यथा अमेध्यत्वेन परित्यक्तमन्नादिकं न रागं जनयति। कदाचिद्दोषे स्फुरितेऽपि रागश्चेदन्तःस्थो न निवर्तेतः; कदाचित्तस्या दोषो न स्फुरत्यपि। तव्द्यावृत्त्यर्थमाह—नित्यश इति। सर्वदा दृष्टदोषा। तथात्वे तस्यां रागाभावो हेतुः। किञ्च, यथा गृहस्थस्य भार्या गृहस्थं बाधते, न तथेश्वरं शतशोऽपि भार्या बाधितुं शक्नुवन्ति; तथेयं प्रकृतिरपि दासभूतमेव जीवं बाधते, न त्वीश्वरभूतम्। ऐश्वर्यं च भगवत्कृपया तद्धर्मप्राप्त्या भवति। तदाह—नेश्वरस्याऽऽशुभं धत्त इति। किञ्च, स्वे महिम्नि स्थितस्य च अशुभं न धत्ते। यस्तु स्वानन्द एव रमते, तं प्रकृतिर्न बाधते, प्रकृत्यपेक्षाभावात्। यथा सर्वतो विरक्तं भार्या बाधितुं न शक्नोति, नाऽप्यात्माराममिति चशब्दार्थः ॥२४॥

किञ्च—

SRI SUBODHINI: If the “enjoyments” are not enjoyed, then due to the latent tendencies, these enjoyable objects will remain in the heart and may not get lost at all! (i.e. not get rid off). But, the “enjoyed” pleasures can leave us permanently. Moreover, a devotee can positively see the blemish in all these enjoyments and renounce them totally! — like the giving up of polluted and dirty food! No one will get love for this type of food! Sometimes, the devotee is able to see the “blemish” in these enjoyments, but his love for them continues to remain, in his heart! But the ideal devotee sees “blemish” in these worldly enjoyments, at all times, very clearly (NITHYASAHA). He is able to see the “blemish” in them, only due to the absence of attachment and love for them!

Like one wife can give troubles and sorrow to a householder! — but even thousands of wives cannot give any trouble to an efficient husband! In the same way, the

Prakruti can control only the Purusha, who has become her "servant"! But the Purusha, who is not her servant, and who is the Lord (Ishwara) Himself can never be affected by this "Prakruti". THIS STATUS CAN BE ATTAINED ONLY, THROUGH OUR LORD'S GRACE OR THROUGH THE ATTAINMENT OF OUR LORD'S "VIRTUES", THROUGH OUR LORD'S GRACE!

There is also another reason. The devotee, who is able to establish himself in his own self (glorious "Aatma"), also does not attain any inauspicious results! He who enjoys his own "Aatmik" bliss, will never be affected by Prakruti — as this devotee does not need the aid and help of Prakruti. Like a person who has totally renounced and has attained the peak of detachment (Viraktha), cannot be troubled by a quarrelling disobedient wife! He, who revels in himself (i.e. in his "Aatma"), how can any "Prakruti" affect him, in any way? (This meaning comes out of the use of the syllable "Cha"(and) in this verse.)

यथा ह्यप्रतिबुद्धस्य प्रस्वापो बह्वनर्थकृतः।

स एव प्रतिबुद्धस्य न वै मोहाय कल्पते॥२५॥

VERSE 25 Meaning: "Like a sleeping person is forced to experience several unwanted and disturbing events, during a "dream" sequence, but, on waking up, he does not get affected or infatuated, in any way, to these objects/events, seen or experienced during the "dream".....

श्रीसुबोधिनी : इयं प्रकृतिर्निद्रावत्पुरुषस्य बाधिका तथा सति यथा निद्रा स्वप्नं जनयित्वा पुरुषं बाधते, तथेयमपि संसारं जनयित्वा बाधते। सोऽपि स्वप्नो भगवन्मायाजनितसर्वप्रपञ्चात्मकः; भगवदिच्छया विद्यमानोऽपि अप्रतिबुद्धस्यैव बह्वनर्थकृद्भवति, न तु प्रतिबुद्धस्य कस्यचिदपि कदाचिदपि

कस्मिन्नपि देशे। निश्चयेन मोहाय न कल्पते, किन्तु स्मृतिमात्रं जनयति ॥२५॥

एवमेव विदिततत्त्वस्याऽपि पुरुषस्य प्रकृतिः संसारजननेन नाऽपकारं कर्तुं शक्नोतीत्याह—

SRI SUBODHINI: This “Prakruti”, like in the state of “sleep” only, gives pain and troubles to the Purusha. Like sleep causes “dreams”, and gives fear and pain. In the same way, “Prakruti” originating this ‘Samsaara’, gives pain to Purusha. This “dream” of infatuation is also created by the “Maya” power of our Lord and is “all pervasive” throughout the Universe. This is as per the will and desire of our Lord. But, the person, who is not “awake”, has to undergo several difficulties/pain/fear (unnecessary?). The person, who is “awake” will never get infatuated by these events, and he will remember only the events during the dream! (and not get disturbed).

In the same way, the person, who has the knowledge of the “principles of creation” (Tatwam), “Prakruti” cannot create the “Samsaara” for this person, and create difficulties and pain for him — as he is “awake and alert”.

एवं विदिततत्त्वस्य प्रकृतिर्मयि मानसम्।

युञ्जतो नाऽपकुरुत आत्मारामस्य कर्हिचित्॥२६॥

VERSE 26 Meaning: “In the same way, the person, who has attained the “knowledge” of all the principles of creation (spiritual principles) and whose mind is always merged in Me (with loving Bhakthi), the factor of Prakruti can never give him any more pain or trouble — as he is a sage, who is reveling in his own “Aatma” only!”

श्रीसुबोधिनी : एवमिति। विदिततत्त्वस्येति। स्वभावतो

मोहकत्वाभावे हेतुः। मयि भगवति मानसं युञ्जत इति।
बलाददृष्टादिद्वाराऽप्यपकाराभावे हेतुः। कामादिजननद्वाराऽपि
नाऽपकर्तृत्वमित्याह—आत्मारामस्येति। आत्मन्येव रमणं यस्य। अत
एव प्रकारत्रयेणाऽपि बाधाभावात्कर्हिचिदित्युक्तम् ॥२६॥

एवं प्रकृतेर्बाधकत्वाभावमुक्त्वा, विदिततत्त्वस्य प्रकृतिबाधाभावानन्तरं
साधनपूर्वकं भगवत्प्राप्तिलक्षणं मोक्षमाह—चतुर्भिर्यदैवमित्यादिभिः।

प्रथमं साधनान्याह—

SRI SUBODHINI: Once a person attains the
“knowledge” about the “principles of creation”, then, the
“Prakruti” cannot affect him, in any way. It cannot injure
him, through fate or it’s own obstinacy! That is why, these
saintly sages PUT AND MERGE THEIR MIND IN
OUR LORD, AT ALL TIMES! These sages, who revel
only in their “Aatma”, cannot be injured or affected,
through lust and desires created by Prakruti. In these three
ways, Prakruti cannot affect this sage. The word “Karhichit”
used here is significant, as it reemphasizes the meaning,
that this “sage never ever gets infatuated by Prakruti, as
he has secured the grace of our Lord”!

In this way, after telling the absence of difficulties,
from the side of “Prakruti” (i.e. he, who has attained the
knowledge of the “principles of creation” cannot be
affected by Prakruti), our Lord, now describes in 4 verses,
the exalted goal of “Moksha” (liberation) attained through
spiritual practices i.e. attaining our Lord!

साधनं च फलञ्चैव फलत्वं चाऽपि तस्य च।

प्रतिबन्धनिवृत्त्यैव तत्प्राप्तिर्वाधनाशतः ॥१॥

एतच्चतुष्टयं प्राऽऽह चतुर्भिर्नाऽन्यथा फलम्।

तादृशस्याऽपि हि भवेदिति ज्ञानोत्तरक्रिया ॥२॥

KAARIKAS 1 and 2 Meaning: "There is the description, through 4 verses, of the spiritual way (Saadhan), the result (Phalam), the certain occurrence of "result", by doing the spiritual practice, and through the removal of all "obstructions", attaining our Lord! Without these, the "results" will not be attainable! But, even after this "attainment", there may be a possibility of "difficulties", once again arising, due to the power of Prakruti. Hence, to avoid this reoccurrence, a devotee should continue to do his spiritual practices, even after attaining the knowledge (Jnana).

In the first instance, the "spiritual practice" (Saadhan) is being spoken.

यदैवमध्यात्मरतः कालेन बहुजन्मना।

सर्वत्र जातवैराग्य आब्रह्मभुवनान्मुनिः॥२७॥

VERSE 27 Meaning: "When a person revels, for a very long time, in several births, in the contemplation of the spiritual principles and practices of the "Aatma", he attains, through these practices, total detachment, (being a sage,) to all types of enjoyments, available here or in all other parts of the Universe up to the highest "Brahmaloka" (world of Lord Brahma)."

श्रीसुबोधिनी : यदैवमिति। पूर्वं यावन्ति साधनानि निरूपितानि ज्ञानार्थं प्रकृतिजयार्थं च; तान्युभयविधान्यपि बहुजन्मसु आवृत्तानि सन्ति। अध्यात्मे आत्मज्ञाने रतिरुत्पद्यते। ज्ञानं तु बहुधा जायते, प्रमाणवस्तुपरतन्त्रत्वात् ज्ञानस्य। रतिस्तु कदाचिदेव जायते, तस्याः कालनियमाभावात्-यदैवमित्युक्तम्। एवमाकाङ्क्षायुक्तो बहुजन्मना कालेन अध्यात्मरतो भवेत्, तदैव सर्वत्र जातवैराग्यो भवेत्। ततोऽपि वा बहुजन्मना सर्वत्र वैराग्यम्। क्रममुक्तावपि वैराग्यमित्याह- आब्रह्मभुवनादिति। तत्रापि निरन्तरं मननं साधनम्, बहिः

पदार्थनिवृत्तेरावश्यकत्वात् ॥२७॥

SRI SUBODHINI: For the sake of attaining “knowledge”, with a view to attain victory over “Prakruti”, our Lord has described two main types of “Saadhan” (spiritual practices). This devotee does these practices, for a very long time, and in several “births”! Then only he develops intense love and attachment to the knowledge of the “Aatma”! “Knowledge”, per se is controlled through “proof” and the “object” on which it is based, and due to this, it is “several and many” in it’s nature! Moreover, only very rarely, a person gets “love and deep attachment” to “knowledge”! “Love” is not conditioned by the factor of “time” (Kaala) — that after “this much” time only, a person will attain love! That is why, it is said here, that “whenever this ‘love’ to ‘knowledge’, happens! Desirous of this love, a devotee in his various births, and for a long time, “loves” the knowledge pertaining to the spiritual practices and principles (i.e. everything pertaining to our Lord). Due to this, he gets total “dispassion and detachment” (Vairaagyam) for everything, and everywhere! He attains “detachment” to the goal of attaining “stage by stage” liberation also (Krama Mukthi). He continues to revel in his own “Aatma”, (our Lord) through deep and loving “contemplation” (Manan) by getting rid, in his mind, of all external objects — as this is an essential step!

मद्भक्तः प्रतिबुद्धार्थो मत्प्रसादेन भूयसा।

निःश्रयेसं स्वसंस्थानं कैवल्याख्यं मदाश्रयम्॥२८॥

प्राप्नोतीहाऽञ्जसा धीरः स्वदृशा छिन्नसंशयः।

यदगत्वा न निवर्तेत योगी लिङ्गाद्विनिर्गमे॥२९॥

Vedas say, also, that after reaching this holy abode, there

VERSES 28 and 29 Meaning: "Through My highest grace, My devotee attains the knowledge of the principles of creation! (Tatwa Jnana). He then attains the experience of his "Aatma" (i.e. Myself). Due to this experience, he gets freed of all types of "doubts"! On the destruction of his "attached body" (to the "Aatma"), he takes total refuge in Me and being fully dependent on Me, attains his own divine nature and truth of "Kaivalya" (My abode) very easily. On attaining this highest goal, this Yogi is not required to return to this world of births and deaths."

श्रीसुबोधिनी : मद्भक्त इति। एवं बहुजन्मनि जाते मद्भक्तो भवति। पश्चात्प्रतिबुद्धार्थो भवति। तावत् कः पुरुषार्थ इत्येव न जानाति, यावत् भगवति भक्तिर्न भवति। तदा भगवानेव परमपुरुषार्थ इति ज्ञाने महान् भगवत्प्रसादो भवति। तदा वैकुण्ठं प्राप्नोति। तदेव हि नितरां श्रेयोरूपम्, स्वस्य भगवतो जीवस्याऽपि सम्यक् स्थानभूतम्। तत्रैव हि पुरुषः केवलो भवति, सर्वस्यात्मत्वात्, प्रतीतत्वाच्च। तदेव हि मम स्थानम्। यस्तु मम स्थानं प्राप्नोति सोऽहमेव भवति। अञ्जसाऽनायासेन। इहैव शरीरे, न तु ब्रह्माण्डभेदाद्यपेक्षा। ननु वैकुण्ठस्य भगवतो वा परमपुरुषार्थत्वं शास्त्रान्तरैर्युक्त्या च विरुद्धं भातीति बहुविधोऽपि सन्देहः स्वयं यदा तत्र पश्यति, तदा निवर्तत इति स्वदृष्ट्या छिन्नसंशयो भवति। तस्य शास्त्रार्थत्वाय श्रुतिसूत्राभ्यां निरूपितशास्त्रपर्यवसानमाह—यद्गत्वा न निवर्ततेति। न च पुनरावर्तते, 'अनावृत्तिः शब्दात्, इति। तत्रैव परिसमाप्तिस्त्रय्याः शास्त्रस्य च। यन्मत्स्थानं गत्वा मदीयो न निवर्तत एव। योगी च लिङ्गाद्विनिर्गमे सति, लिङ्गभङ्गे वा न निवर्तते ॥ २८ ॥ २९ ॥

अन्तिमजन्मनि योगिनो विघ्नाः संभवन्ति, 'श्रेयांसि बहुविघ्नानि' इति स्मृतेः। तैर्विघ्नैश्चेन्नाऽभिभूयते, तदा कालमतिक्रम्य तत्र गच्छतीत्याह—

SRI SUBODHINI: 'Only on the expiry, in this way, of several births, this person becomes My sincere Bhaktha!

आज्ञाभुवनानि। तत्रापि निरन्तरं यत्नं साधनम्, चरिः

On attaining this exalted status of being My Bhaktha, he attains the "knowledge" of the spiritual principles of creation.

Till a person attains true "Bhakthi" for our Lord, he cannot realize, what is his true "goal and aim" in his life, for which, he should put efforts to attain! When he gets blessed with "Bhakthi" to our Lord, HE REALIZES THAT, OUR LORD ONLY IS THE HIGHEST "GOAL"! On the dawn of this knowledge only, he gets the grace of our Lord! THROUGH OUR LORD'S GRACE, HE ATTAINS "SHRI VAIKUNTAM" OF OUR LORD! - WHICH IS THE HIGHEST WELFARE GIVING AND THE GLORIOUS "GOAL" FOR ALL LOVING DEVOTEES OF OUR LORD! This holy abode of Sri Vaikuntam, is the "best and the noblest" abode for both, our Lord and for the Bhaktha! Purusha gets liberated here only, as everyone in Sri Vaikuntam, are of the form of their own "Aatma" only. (i.e. they are seen as such)

Our Lord says, "THIS SHREE VAIKUNTAM ONLY IS MY OWN HOLY ABODE! He, who attains "My abode", he becomes like "Myself" only! There is no special trouble or effort to be taken by the devotee to attain this. He attains this glorious goal, in this "body" only. There is no necessity for this devotee to cross all the Universes, to attain Sri Vaikuntam!"

A doubt may arise here. All the other scriptures do not say, that attaining our Lord in Sri Vaikuntam, is the highest goal. How can this doubt be removed? Our Lord said, removing this doubt, that through the knowledge of the "Aatma", these doubts get removed. Scriptures and Vedas say, also, that after reaching this holy abode, there

is no "return" at all! The Brahma Sootraas also say this truth through, "ANAVRITHIHI SABDAAT". This is the highest truth finally determined by the three Vedas and all the other scriptures.

"MY DEVOTEE, WHEN HE ATTAINS MY HOLY ABODE, IS NOT REQUIRED TO RETURN TO THE WORLD OF "SAMSAARA" AGAIN!

In the same way, on the destruction of his "attached body", a Yogi also does not return to "Samsaara".

During the course of his last "birth", a Yogi meets with several obstructions to his spiritual liberation. In the scriptures, it has been said, that there will be several obstructions in the performance of good actions! If the "Yogi" escapes from all these "obstructions", then, he is able to cross the factor of "time", and "goes to My holy abode" — our Lord says this, as per the next verse.

यदा न योगोपचितासु चेतो मायासु सिद्धस्य विषज्जतेऽङ्ग॥

अनन्यहेतुष्वथ मे गतिः स्यादात्यन्तिकी यत्र न मृत्युहासः॥३०॥

VERSE 30 Meaning: "A Yogi attains, through his Yogic practices, the powers of "Animaa" etc. — as only through "Yoga" these powers can be attained. A sincere Yogi, however does not get attached, in his mind, to these powers! Due to this detachment, the Yogi attains My everlasting and indestructible abode, where the factor of death can never feel "proud"! "

श्रीसुबोधिनी : यदेति। योगेन उपचितासु निकटे समानीतासु, मायास्वणिमादिषु, सिद्धस्य चेतो यदा न विषज्जते। अनन्यहेतुष्विति। न विद्यते स्वव्यतिरिक्तो हेतुर्यत्र। अनेनाऽऽयासाभाव उक्तः। तदैव मे गतिः स्याद्वैकुण्ठाख्या। फलान्तरेण सम्बद्धभुक्तब्राह्मण इव मुख्ये फले न युज्यते।

आगतास्वपि सिद्धिषु चित्तं चेन्न युज्यते, अथ तदनन्तरमेव, भगवत्प्राप्तिर्भवति। यद्यपि भगवतो बहुविधा गतिर्भवति सगुणाऽपि, तथापीयमात्यन्तिकी। यत्र च फले मृत्योर्गर्वो न भवति। मृत्युर्हि सर्वप्रकारेण फलसाधनप्रमेयप्रमाणैर्भ्रामयित्वा स्ववशे नयति। तस्य यदि सर्वोऽपि प्रयासो व्यर्थो भवति, तदा गर्वो गच्छति। तत्र यदा मृत्योर्हासो गर्वो नाऽस्तीति। अत एवाऽत्र भ्रमो न कर्तव्यः। यस्मिन्नेव शास्त्रे मते वा, साधनेषु वा, कदाचिदपि प्राणी प्रियते, तदेवाऽसच्छास्त्रं साधनं च एतदेव निदर्शनमिति भावः ॥३०॥

इति श्रीभागवतसुबोधिण्यां

श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

तृतीयस्कन्धे सप्तविंशाध्यायविवरणम्।

SRI SUBODHINI: A Yogi, through his Yogic practices is able to attain powers, such as “Animaa” (to become like an “atom”) etc. Knowing all these powers, as products of “Maya”, the mind of the Yogi, does not get attached or attracted to these powers. — though, he is aware that only through Yogic practices, a person can attain these powers. In fact, he could have attained these powers, without much effort! Our Lord says here that, when this Yogi does not get, in his mind, attached to these powers, then “he attains My holy abode of Sri Vaikuntam”.

These powers will come to the Yogi. But, when his mind does not accept or get attached to them, then he attains our Lord. Though there are many types and ways of attaining our Lord, this particular path is unique, that the “pride of death gets lost or humbled”. Death is inexorable, and usually it has the capacity to control each and every factor of spiritual practice viz. the result, the way, the proof and our Lord as the “beloved” (Prameya). But, all it's “efforts” becomes a “waste.” here, and due to this, his “pride” gets lost. As the “pride” of death

is absent in Sri Vaikuntam, there is no necessity for anyone to get deluded here! The purport of telling about this factor of "death" is, that whenever there is eventually "death" to the 'being' (i.e. not immortality), the scripture, the philosophy and the spiritual practices prescribed therein, have to be considered (which speaks of death to the 'being', as the final goal) as false and untrue! In other words, only those scriptures of religion are true, which speak of the goal of the 'being', as liberation from death. (i.e. to become immortal).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 27 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं-तृतीयस्कन्ध-अष्टाविंशाध्यायविवरणम्।

SRI BHĀGAVATAM - CANTO III,

CHAPTER 28

चित्तञ्चेद्भगवत्स्पृष्टं भक्तिज्ञानविरक्तिभिः।

तदा शुद्धं स्वसम्बन्धिपुरुषं गमयेत्फलम्॥१॥

योगेनाऽपि भवेच्छुद्धमिति योगो निरूप्यते।

अष्टाविंशे ध्यानयुक्तः सर्वसाधनसंयुतः॥२॥

यत्रैव भगवद्वेशस्तत्प्रमाणादिकं भवेत्।

स्वतः शुद्धो हरेर्नाऽन्यःस्वाध्याय इव सर्वथा॥३॥

भक्तिसाङ्ख्यानानि निरूप्य योगं फलपर्यन्तं निरूपयति-

KAARIKAS 1 to 3 Meaning: "Through the three spiritual factors of Bhakhti (devotion), Jnana (knowledge) and Vairaagyam (detachment), our Lord becomes very pleased, and the Lord "touches" the inner mind of the devotee. Through this "touch" (Sparsam) of our Lord, the mind of the devotee becomes pure. Then this mind enables the "Jeeva" to attain the eternally related Lord (Purusha). Hence, through the first three chapters, the three spiritual practices of Bhakhti, Jnana and Vairaagyam are described." (1)

“Through these three spiritual practices, the mind becomes pure. In the same way, through “Yoga” also, the mind can get purified. Due to this, in the 28th chapter, the “Yogic path” has been described. A doubt may arise here. Through the previous 3 chapters, it has been explained, that, through 3 ways of spiritual “Saadhanas” (practices), a devotee can attain the purity of his mind. Here, it is going to be told, that through “Yoga”, also this purity can be attained. How is this possible? Answering this, it is said, that in this path of Yoga, there is the practice of “meditation” also (Dhyaanam) and Yoga with meditation purifies the mind, as meditation leads to the “relationship” (Sambandam) with our Lord. This “relationship” with our Lord, purifies the mind. In this way, a description of all the methods for purifying the mind, have been described, from chapter 25 up to 28 of this canto. Thus, as all these 4 chapters deal with one main “task” only, there is “continuity” in all these 4 chapters.” (2)

“Another doubt arises here. What about the scriptural prescription and advice, given by Sage Maitreya? Our Sri Mahaprabhuji gives the answer to this, through this third “Kaarika”! The object, into which our Lord’s “ingress” (Aavesa) takes place, automatically becomes the evidence, the result, the way and the goal! In fact, it gives the best and the highest result. THERE IS NO ONE OR NOTHING ELSE “PURE” – THAN OUR LORD (I.E. ONLY OUR LORD IS “PURE”). When, a devotee gets related to our Lord, then he becomes “pure”! – like the “Vedas” are pure, only due to their relationship with our Lord! In the same way, the path of Yoga also, due to the “ingress” (Aavesa) of our Lord, becomes “brilliant”, and of the nature of “evidence” in this Universe, created

by our Lord, for His own "enjoyment"! Yoga becomes an instrument to control the "senses", and also to cognize the divine nature of the "Aatma". Due to this, it enables the Yogi to attain liberation. Hence, Sage Maitreya's advice also is same, which is now being told here.

In the previous chapter, the factors of Bhakthi, Saankhya and Jnana were explained. In this chapter, the path of Yoga, till it gives it's final result, is being told by our Lord.

श्रीभगवानुवाच।

योगस्य लक्षणं वक्ष्ये सबीजस्य नृपात्मजे।

मनो येनैव विधिना प्रसन्नं यात सत्यथम्॥१॥

VERSE 1 Meaning: "Our Lord said, "Oh mother! Now I will explain to you, the signs and qualities of the Yogic path, which is totally dependent on the Lord, who is meditated upon (Sabeeja yoga)! Through this Yoga, the mind will become pure and cheerful, and will begin to follow the righteous Dharmik path."

श्रीसुबोधिनी : योगस्येति। योगा बहुविधाः। सध्यानोऽपि द्विविधः—सबीजो निर्बीजश्चेति। सबीजोऽप्यनेकविधः नानाविधार्थध्यानविषयः। तत्र भगवद्भ्यान एव चित्तं सन्मार्गे विशति, स्वदेवतायामेव प्रसादात्। तदाह—सबीजस्य योगस्य लक्षणं वक्ष्ये इति। निर्बीजो योगो गीतायामुक्तः, 'यतो यतो निःसरति' इत्यादिना। सबीजस्तु ध्येयसहितः। सुगमश्चाऽयम्, यतस्त्वं नृपात्मजा। येनैव विधिना मनः शीघ्रमेव प्रसन्नं सत् सत्यर्थं याति। प्रसादस्तस्य स्वदेवताभिनवेशात्। तदैव सन्मार्गे गच्छति। सत आत्मनो भगवतो वा मार्गः; वेदोक्तो वा ॥१॥

तत्र पञ्चविंशतीसाधनान्याह। यमनियमरूपाणि कृशराणि कृत्वा। सर्वतत्त्वानामतिक्रमार्थं तावन्ति साधनानि। एकेन च साधनेन एकस्य

तत्त्वस्याऽतिक्रमो न भवतीतिसाधनान्तराण्यप्यतिदिश्यन्ते—

SRI SUBODHINI: The Yogic paths are of many types. Among these, the Yoga which is done, along with "meditation", is of 2 types. (1) Sabeeja. (2) Nirbeeja. The "Sabeeja" Yoga is of very many types, as various types of 'meanings' (goals) are the subject matter for meditation. Among these, the Yoga of meditating on our Lord's form enables the Yogi to enter into the path of "righteousness" (Sanmaarga). In other words, through the grace of our Lord, the deity, on which this meditation is done, enters into the mind of the Yogi! That is why, our Lord has told now that, "I will speak to you, about the qualities of this Yoga, which is dependent on the grace of our Lord! In the Gita, the "Nirbeeja" Yoga has been explained, through the verse "whenever the mind goes away from the fixed object" etc. But, here, our Lord has explained the Yoga, where there is meditation on the form of our Lord, which is easy, and "which, "is appropriate" for you! Oh Mother! — as you are a princess!"

Through the steps of this easy and comfortable "Yoga", the mind becomes cheerful very quickly, and attains the righteous path. Due to the entry of the meditated Lord, the mind becomes pure and cheerful, and this automatically puts the devotee in the right path towards our Lord! The meaning of this word "Sanmaarga" is "path of the Aatma", or the "path of our Lord" or the "Vedic path"!

Here, 25 "ways" are explained. After mixing the virtues and rules (observances) of 'Yama' and 'Niyama', our Lord speaks of 25 principles, with a view to "conquer" the 25 basic principles of creation! Through

one "way" only, a devotee will not be able to "conquer" one (i.e. crossover) spiritual principle. Hence, other "ways" also have been explained by our Lord.

स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम्।

दैवाल्लब्धेन सन्तोष आत्मविच्चरणार्चनम्॥२॥

VERSE 2 Meaning: "(1) Observing and undertaking, as per one's capacity, the duties prescribed by the scriptures. (2) Completely renouncing those prohibited actions by the scriptures. (3) Being satisfied and happy, only, with whatever is made available by our past actions (fate). (4) Serving the holy feet of knowers of Aatma (i.e. saints)....."

श्रीसुबोधिनी : स्वधर्माचरणमिति। स्वधर्माणां देहधर्माणां वर्णाश्रमाधिकारसिद्धानामाचरणं यथाशक्त्या कर्तव्यम्, न तु शक्तावपि सङ्कोचः। शास्त्रमपि 'यच्छक्नुयात् तत्कुर्यात्' इति। विधर्माच्च निवर्तनं द्वितीयं साधनम्। धर्मबाधो विधर्मः, यस्मिन् क्रियमाणे स्वस्य धर्मस्य बाधो भवति। स यथाधिकारमवसेयः। यावद्देहोऽयम्, तावद्वर्णाश्रमधर्मा एव स्वधर्माः। भगवद्धर्मादयोऽपि विधर्माः, परधर्मा वा। यदा पुनरात्मानं जीवं मन्यते, सङ्घातव्यतिरिक्तम्, तदा दास्यं स्वधर्मः, अन्ये वर्णाश्रमादयोऽपि परधर्माः। यदा पुनर्भगवद्भावं प्राप्ताः, तदाऽलौकिकधर्मा एव ऋषभादिष्विव गोचर्यादयः स्वधर्माः, अन्ये परधर्मा इति। चकारात् परधर्मादयश्चत्वारोऽपि सङ्गृहीताः। अयं च प्राप्तज्ञान इति स्वशक्त्या भगवत्प्रेरणया, स्वज्ञानेन वा, ज्ञानबाधाभावे शरीरशक्त्या वा, उभयात्मकस्वधर्मानुष्ठानम्, न त्वेकतरविरोधि। तृतीयं साधनम्—दैवाल्लब्धेन सन्तोषः। दैवादिति। वचनात् आवश्यकप्राप्तिः सूचिता। अलब्धे वा महाहिरिवाऽप्रयत्नोऽपि सन्तुष्येदिति ज्ञातव्यम्। अन्यैश्चत्यतिदेशात्। आत्मविदां चरणार्चनं चरणपूजा, दास्यमिति यावत्। आत्मवित्त्वं च तेषां ज्ञातव्यमक्षोभोदिना ॥२॥

SRI SUBODHINI: Our Lord said, that a true devotee should discharge his bodily and caste/ station duties, as

per his capacity and authority. He should not hesitate to use his utmost capacity in this. The holy scriptures also prescribe, "To do one's duty as per his capacity"! The second practice, is to avoid those actions, which are contrary to one's own duties. (Vidharma) This is done as per one's "authority" to do actions! Till the idea of the body as the "Aatma" remains, due to ignorance, in the mind, till then, the devotee should discharge his duties pertaining to "caste/ station" (Varnaashrama Dharma). Our Shri Mahaprabhuji says here, that duties pertaining to our Lord, becomes "contrary", when a devotee has not performed his "worldly" duties, properly! But, when the devotee is ready to treat his body, as different from the "Aatma", and regards the "Jeeva", as the "Aatma", then his "duty" will be, to become the "servant" of our Lord, and discharge all his duties, only for the sake of our Lord. In other words, the duties connected with caste/ station become the "contrary and opposing" ones! This devotee, as per his strength, and as inspired by our Lord, attains "Jnana" (knowledge) and discharges his duties, in such a way, that it pleases both our Lord and those, in the world (i.e. everyone)! The third way is to become happy and satisfied, with whatever is secured as per one's fate (Prārabda). Even, if the necessary and required materials are not got, through bad fate and fortune, the devotee should wait like a python, without putting any further effort to augment his wealth. He should remain cheerful, even during the worst circumstances and periods of pain. He should serve and worship the holy feet of noble saints, who have realized their "Aatma". In other words, he should live, having become their 'servant'. These noble "Mahaatmaas" are known through their peaceful mind!

ग्राम्यधर्मनिवृत्तिश्च मोक्षधर्मरतिस्तथा।

मितमेध्याशनं शश्वद्विविक्तक्षेमसेवनम्॥३॥

VERSE 3 Meaning: “The Lord continued, “(5) He should stay far away from those actions, which would increase his tendencies to seek pleasures of objects and the resultant attachment to them. (6) He should get deeply attached to the virtues, like non-violence etc., which are useful in securing “liberation”. (7) Eat only pure (sacred) and limited food. (8) Live alone in such a place where there is no fear...”

श्रीसुबोधिनी : ग्राम्येति। ग्राम्यधर्मा लौकिकाः, इन्द्रियग्रामवन्तो वा ग्राम्याः। चकारात् स्वधर्मा अपि ग्राम्यधर्माश्चेत् त्यक्तव्या इति। मोक्षधर्मा अहिंसादयः, तेषु रतिः। तथेत्येतदपि ग्राम्यधर्मनिवृत्तिवत्साधनम्। परधर्मत्वेनाऽधर्मशङ्कायां तथोक्तम्। मितं परिमितं मेध्यं पवित्रञ्च, अशनं भोजनं कर्तव्यम्। शश्वदिति। सर्वदा। मितमेध्यस्या (?) दनमिति पाठे चर्वमेव फलादिकं भक्षणीयमित्युक्तं भवति। विविक्तस्यैकान्तस्य, क्षेमस्य भयरहितस्य, सेवनम्। तादृशे देशे तद्देशं शुद्धं कुर्वन् सेवमान एव तिष्ठेदित्यर्थः ॥३॥

SRI SUBODHINI: Our Lord is now explaining the “worldly duties” of this devotee i.e. the duties and proper functions, pertaining to the “senses” (Indriya). The syllable “Cha” (and) indicates also the particular duties of this devotee. It is said here, that this devotee should give up his worldly attachments, and get attached to the virtues, such as non violence etc. which are conducive to attain liberation. He should eat only pure and limited food, at all times (or eat only fruits etc.). He should live alone fearlessly i.e. in such a place, where there is no cause for fear! He should clean such a place, and live in a spirit of service there! This is the purport.

अहिंसा सत्यमस्तेयं यावदर्थपरिग्रहः।

ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम्॥४॥

VERSE 4 Meaning: “(9) He should never ‘hurt’ or ‘exploit’ anyone through his mind, word or the body. (10) Always speak “truth”. (11) Never steal. (12) Do not store/save that wealth, which is more than what is required. (13) Observe continence. (14) Live in a pure and spotless sacred way. (15) Study the scriptures. (16) Serve and worship our Lord.....”

श्रीसुबोधिनी : अहिंसेति। अहिंसा सर्वप्राणिषु कायवाङ्मनो-
भिर्द्रोहाकरणम्। अयाचितेऽप्यल्पद्रोह इति केचित्; अतो न परिज्ञाते
स्थातव्यमिति। सत्यं यथार्थभाषणम्। अस्तेयं परस्वग्रहणाभावः। यावानर्थो
योगं साधयति, तावत् एव परिग्रहः। ब्रह्मचर्यमष्टाङ्गम्। तपः कृच्छ्रादि।
शौचमन्तर्बहिः शुद्धिहेतूनां करणम्। स्वाध्यायो वेदाध्ययनम्। पुरुषार्चन-
भगवत्पूजा ॥४॥

SRI SUBODHINI: He should not have ‘hatred or malice’, to anyone thorough his body, mind and word! This is known as “non-violence” (Ahimsa). When one becomes “famous”, then people tend to give respect/ things, even without asking! This “act” also is considered as an act of “violence through depriving another”. Hence, a devotee should not live in a place, where he has become “famous”. He should always speak the ‘truth’. Never, he should take any material, which is owned by another. He should accept only that much material, through which the bare minimum needs of his’ are met with! (i.e. nothing more to save and hoard). The eight-fold continence is to be practiced also. The word “Tapas” (penance), refers to the observances of ‘Krichchra and Chaandrayana’ vows! The word “Soucham” (purity), refers to those actions, through which, both the internal/

external purity are secured. He should study the Vedas and also serve/worship our Lord.

मौनं सदासनजय स्थैर्यं प्राणजयः शनैः।

प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि॥५॥

VERSE 5 Meaning: “(17) He should observe the vow of silence (Mounam). (18) He should, through comfortable physical postures, bring his mind under his control. (19) Slowly, through the process of breath control (Pranaayaama), he should conquer and control this “vital air”. (20) He should withdraw his mind from the senses (Indriyaas) and establish his mind, in the heart (where our Lord is present).....”

श्रीसुबोधिनी : मौनं जनैः सह सम्भाषणाभावः, वृथालापपरिवर्जनं च। सदाऽऽसनस्याऽभितो जयः कर्तव्यः; यथा कदाचिदपि चित्तं परवशं न भवति। स्थैर्यमेकनिष्ठा, चाञ्चल्याभावः। शनैः प्राणजयः प्राणायामादिना। इन्द्रियाणां च विषयेभ्यो व्यावर्तनम्, बलात् प्रत्याहारः। जयश्च चकारात्। विषयान्मोहंकात्। मनसा सहेन्द्रियाणाम्। मनो वा करणं प्रत्याहारे। आहृतानां हृदये स्थापनम्। एतदेकम् ॥५॥

SRI SUBODHINI: Not to converse with others on worthless subjects is the observance of “silence”. He should, at all times, conquer his mind, through proper physical postures, through which, his mind is kept under his own control i.e. the mind is not controlled by external forces! He should not have a “wavering” mind i.e. He should have a determined and one-pointed mind established in our Lord. He should conquer his “vital air”, through appropriate breath control exercises. He should in a determined way, withdraw his senses from the pleasures of sense objects, and in this way, “conquer” them! The objects of pleasures are “infatuating” by nature and the entire inner mind should be totally withdrawn

from them and establish this mind and senses, in his heart, where our Lord is present. This is one complete "Saadhan" or spiritual practice.

धिष्ययानामेकदेशेन मनसा प्राणधारणम्।

वैकुण्ठलीलाभिध्यानं समाधानं तथाऽऽत्मनः॥६॥

VERSE 6 Meaning: "(21) The devotee should firmly establish his 'vital air', along with the mind in any one of the centers like "Mooladhaara" and others. (22) Always contemplate on the "Leelas" of our Lord. (23) Make the mind attain the quality of quietness, peace and full of equanimity."

श्रीसुबोधिनी : धिष्ययानां स्थानानां मूलाधारादीनाम्, एकदेशेन सर्वधिष्येभ्यः प्राणानाकृष्य क्वचित् हृदयादिस्थाने, एकदेशेन मनसा प्राणानां धारणम्। इन्द्रियजयादिष्वपि मनसो योजनम्, प्राणायामादिष्वपि। एकदेशे वा; सप्तम्यर्थे तृतीया। वैकुण्ठस्य भगवतो लीलानामभिध्यानम्। सर्वावस्थासु वैयग्याभावोऽन्तःकरणस्य समाधानम्। एतानि स्वसिद्धान्ते प्रोक्तानि साधनानि, अन्यानि च मतान्तरसिद्धानि ॥६॥

SRI SUBODHINI: The Yogi should establish his vital air, along with the mind, in the lowest of the centers of his vertebra column viz. the Mooladhaara (anus) and he should lift this vital air and establish it in the heart or any center upwards (neck, eyebrow etc.). He should do this, together with breath control, along with mind and the senses. In this way, he should conquer his mind and the senses. He should then constantly dwell on the holy Leelas of our Lord. He should maintain peace in his mind. (i.e. without anxiety and disturbance) In this way, the inner mind becomes totally peaceful. All these are spiritual practices. A sincere devotee can opt also to practice such spiritual ways, which are useful to establish

the vital air, senses and the mind, in one of the centers of the body.

एतैरन्यैश्च पथिभिर्मनो दुष्टमसत्पथे।

बुद्ध्या युञ्जीत शनकैर्जितप्राणो ह्यतन्द्रितः॥७॥

VERSE 7 Meaning: “Through the above spiritual practices, and through the observance of ‘vows’, charity etc., the devotee, being alert and avid, should conquer (control) his vital air, and through his intellect, very slowly, make his mind one pointed, although the mind has a tendency to astray into the wrong paths! Then he should meditate, on our Lord, the Paramaatma, with this concentrated and one pointed mind!”

श्रीसुबोधिनी : एतैरिति। सर्वैरेव पथिभिर्मार्गैः, असत्पथे लौकिके मार्गे, दुष्टं मनो बुद्ध्या युञ्जीत। असन्मार्गं त्याजयित्वा आत्मनि विवेकवत्या बुद्ध्या योजयेत्। नाऽत्र बलं विधेयम्, अन्यथा मनः कलुषितं स्यात्। अत आह—शनकैरिति। जिताश्च प्राणा इन्द्रियाणि च सदा मृग्यन्ते ॥७॥

एवं खण्डशः कृतैः साधनैर्बहुजन्मसिद्धैर्यदा मन इन्द्रियाणि प्राणा देहश्च सिद्धानि भवन्ति, तदा फलपर्यवसायिनि योगे योजयेत्। तदाह—

SRI SUBODHINI: The mind is always used to and familiar with, the “wrong untruthful ways and paths”. This polluted mind should be united with the intellect and not the senses — although the mind will run away from this union with intellect, to it’s usual “haunt” of the senses, it’s objects and their pleasures! He should withdraw this mind from the wrong and untruthful paths and join with the discriminating (Viveka) intellect, which in turn, should be joined with the “Aatma”! This mind should not be joined, with forcible effort, but it should be done in a quiet and gradual way! If “unnecessary force” is exercised, then the mind will become unruly and

polluted! In this way, the vital air should be conquered along with the senses. Then, these vital air and senses can undertake the "quest" towards our Lord.

In this way, this control over the mind is done, in stages, through various 'births'. When in this way, the mind, senses, vital air and the body become conquered and stabilized, then, all of them should be "engaged" in the practice of "Yoga", which would confer the desired result.

शुचौ देशे प्रतिष्ठाप्य विजितासन आसनम्।

तस्मिन्स्वस्तिकमासीन ऋजुकायः समभ्यसेत्॥८॥

VERSE 8 Meaning: "This devotee should sit on a seat, in a sacred and pure place and in the first instance, he should conquer his sitting "posture" (i.e. he should be able to sit comfortably for a long time). Then, he should keep his body on this posture straight and stabilized! In this way, he should sit with comfort and practice the Yoga."

श्रीसुबोधिनी : शुचौ देश इति। बहुधा आवर्तिताः पूर्वोक्ता एव यमनियमा जाताः। आसनमुच्यते-शुचौ देश इति। गङ्गातीरादि- देशे केशकीटास्थ्यादिवर्जिते, आसनं चैलाजिनकुशरूपं प्रतिष्ठाप्य, अभ्यासेन विजितासनो भवेत्। सर्वाण्येवाऽऽसनानि तत्र शिक्षेत्। यदा भवेद्विजितासनः, तदा तस्मिन्नासने स्वस्तिकासनमासीनः, ऋजुकायो भूत्वा, सम्यक् योगमभ्यसेत्। यावन्ति जीवजातानि, तावन्त्येवाऽऽसनानि। तत्र स्वस्तिकं पद्मासनं च श्रेष्ठम्। तत्र स्वस्तिकासने स्थित्वा प्राणस्यार्जवेन गत्यर्थमृजुकायो भूत्वा प्राणायाममभ्यसेत् ॥८॥

SRI SUBODHINI: In this way, the devotee should have observed the rules of 'Yama' and 'Niyama', for a long time, in various ways, and during his various births! Now, he should sit in one place, which is pure and

clean, like the banks of the holy Ganges river! The place should be free of fallen hair, worms, insects etc. He should, in the first instance, place a mat of Kusa grass. On that, he should put a deer skin, and a cloth over it! He should sit on this cloth, and practice to remain seated for a long time i.e. he should conquer his sitting posture!

He should practice the most comfortable "sitting posture", which is appropriate for him, and he should do this practice, on the same "seat" only. When he has conquered this sitting posture, he, then, should make his body straight, and begin to practice the Yogic exercises. There are as many "sitting postures", as there as "beings" (animals also). Among this, the "Swasthika and Padma" Aasans are considered as the "best", as, in these sitting postures, the flow of vital air becomes easier! He, then should practice the art of breath control!

प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः।

प्रतिकूलेन वा चित्तं यथा स्थिरमचञ्चलम्॥९॥

VERSE 9 Meaning: "The Yogi should "inhale — hold and leave" the vital air (breath) in stages or follow the opposite way of first exhaling vital air, and then inhale — hold vital air! Later, in this way, he should purify the path of vital air, due to which, the mind becomes fixed and concentrated."

श्रीसुबोधिनी : तस्मिन्नेवाभ्यासे प्राणस्य मार्गं शोधयेत्। भौतिक्यो नाड्यो मलादिना आपूरितास्तिष्ठन्ति, ताः पूरककुम्भकरेचकैः शोधयेत्। तत्र वायुं पूरयित्वा, संस्तभ्य, कुम्भकेन नाडीः शोषयित्वा, पक्वा विधाय, ततो मलं वायुं च रेचयेत्। एवं पुनः पुनः पूरणादिना प्राणस्य मार्गं शोधयेत्। प्राणायामभेदैर्वा कुम्भकादिभिः शोधयेत्। प्रतिकूलेन वा शोधयेद्रेचकपूरककुम्भकैः। किं बहुना, यथैव चित्तं चाञ्चल्यं परित्यज्य

स्थिरं भवेत्, तथा प्राणस्य मार्गं शोधयेत्। प्राणायामादिभिरेव शोधनम्, च प्रकारान्तरेण कर्तव्यम्। अविहितत्वान्न तैश्चित्तं शुद्धं भवति ॥९॥

SRI SUBODHINI: Through this practice, the Yogi should purify the path of his vital air! The physical nerves are always filled with dirt etc., and through the process of inhaling, holding and exhaling vital air, he should cleanup these nerves and purify them. He should fill up with vital air and hold it for some time. He should in this way, "dry up" his nerves and make them proper and efficient. Later, he should exhale both the dirt and unwanted materials, through the exhalation process. In this way, he should repeat these three processes of Pranaayaama! In this way, the physical nerves are purified. The mind, begins to get disciplined and still, after giving up it's propensity of wavering nature! This one-pointed unwavering mind should be the goal of this practice of breath control. Strictly, this path should be followed, only through the well established system of "Pranaayaama". Following other paths will not lead to the purification of the mind!

मनोऽचिरात्स्याद्विरजं जितश्वासस्य योगिनः।

वाय्वग्निभ्यां यथा लोहं ध्मातं त्यजति वै मलम्॥१०॥

VERSE 10 Meaning: "Like gold, which has been burnt, through fire and wind, gives up it's dirt and other substances, in the same way, the mind of the Yogi, who has mastered and conquered his vital air, very quickly, gets purified."

श्रीसुबोधिनी : एवं कृते योगिनो मनो जितश्वासस्य विरजं भवेदचिरात्। ननु प्राणायामेन कथं मनसः शुद्धिः? अतत्र दृष्टान्तेनाऽऽह—वाय्वग्निभ्यामिति। यथा लोहं सुवर्णादिकं वाय्वग्निभ्यां

ध्मातं मलं त्यजति, तथा प्राणायामैः, तज्जनितधर्मेण च दृष्टादृष्टोपायैर्मनो
मलं त्यजति ॥१०॥

सर्वदोषाणां निवृत्तिप्रकारानाह—

SRI SUBODHINI: By doing the above control of vital air, the mind of the Yogi is said to have conquered the vital air! His mind becomes purified very quickly. How does this occur? An example is given here. Like gold and other metals, on being treated with fire and wind, give up dirt and unclean materials in them, in the same way, the mind, through breath control, becomes pure, very quickly. The breath control gives such a quality of mind, that through constant practice, the mind become pure.

The way, through which, all types of “blemish” are removed, is being told.

प्राणायामैर्दहेदोषान् धारणाभिश्च किल्बिषान्।

प्रत्याहारेण संसर्गान् ध्यानेनाऽनीश्वरान् गुणान्॥११॥

VERSE 11 Meaning: “The Yogi, through the control over vital air, removes his tendency to commit sins and wrong actions! Alternately, he is able to remove the various troubles caused by wind and phlegm (Vaata and Pitha). He is able to remove his “sins” through a concentrated mind! (Dhaarana = absorption). Through this act of withdrawal of his senses from all objects (Prathyaahaara), he is able to cut asunder his bondage with objects and their pleasures! Through meditation, he is able to burn up the “ignorance”, which is the cause for his life, in this “Samsaara” (of lives and deaths!)”

श्रीसुबोधिनी : प्राणायामैरिति। दोषाः पापानि प्राणायामैर्दूरीकर्तव्यानि,
वातादिजनितदोषान्वा। धारणाभिर्भगवन्मूर्तिचिन्तनैः, ‘किल्बिषान्’

वासनासहितमहापातकादीन् दहेत्। प्रत्याहारेण इन्द्रियाणां संसर्गजनितान् दोषान् दहेत्। ध्यानेन पुनरनीश्वरान् संसारित्वापादकान् अज्ञानादीन् दहेत्। तत्र ये संसारदशायां गुणा ब्राह्मणशरीरापादकान्यपि कर्माणि भगवद्भ्यान् दहति ॥११॥

SRI SUBODHINI: Pranaayaama is capable of removing our sins! It can also remove the blemish caused by the forces of wind (Vaata) and phlegm (Pitham). By absorption of his mind in the thoughts about our Lord's body (and His "form") (Dhaarana), he is able to burn up his sins, including their tendencies to commit grave sins! He is able to burn up the bondage of the senses, due to their attachment to objects and their pleasures, through the mental process of "Prathyaahaara" (withdrawal of the mind from these objects etc.). Through deep loving and devoted meditation, on the most beautiful "form" of our Lord, the Yogi is able to burn up the "ignorance", which is the cause for the origination of his eternal cycle of births and deaths (Samsaara). The qualities of this 'Samsaara' originate the body of "Brahmins" and other types, as also various types of "actions". All these are burnt up through the meditation on the form of our Lord!

यदा मनः स्वं विरजं योगेन सुसमाहितम्।

काष्ठां भगवतो ध्यायेत् स्वनासाग्रावलोकनः॥१२॥

VERSE 12 Meaning: "When through the practice of Yoga, the mind has become pure (blemish free, dirt free, crystal clear), and one pointed (totally one and concentrated), then he should fix his vision on the tip of his nose, and through his mind, meditate on the most beautiful "form" of our Lord!"

श्रीसुबोधिनी : एवं कृते यदैव स्वं मनो विरजं भवति, योगेन च सुष्ठु समाहितं भवति, तदा भगवतः काष्ठां वैकुण्ठम्, हृदयं वा, हृदये वैकुण्ठं वा, स्वनासाग्रे निरीक्षणं यस्य तादृशो भूत्वा ध्यायेत्। अन्यथा दृष्टिश्चञ्चला मनसो व्यासङ्गमुत्पादयेत्, मीलिता निद्राम् ॥१२॥

तत्र भगवन्तं ध्यायेदिति वक्ष्यति। को भगवानित्याकाङ्क्षायां पुरुषोत्तमस्यैतद्रूपमिति, मनसा तद्रूपं परिकल्प्य, निरन्तरं चिन्तनीयमिति तद्रूपं कल्पनार्थमनुवर्णयति—प्रसन्नवदनाम्भोजमिति-षड्भिः, षड्भुजत्वाद्भगवतः—

SRI SUBODHINI: Through this “Yoga”, the mind of the devotee becomes pure and one pointed! Then he should meditate on the “form” of our Lord. Here, the word used is ‘Kaashta” meaning Sri Vaikuntam or one’s own “heart”. He should concentrate his vision on the tip of his nose, with a view to stop the wavering of the mind, through the eyes! If the eyes are fully “closed”, then “sleep” will take over the devotee. Hence, he should not fully close his eyes, but see the tip of the nose, at all times and then do meditation on our Lord Sri Purushothama (whose ‘form’ (our Lord) is being described as follows).

Our Lord has just told that WE SHOULD MEDITATE ON OUR LORD’S “HOLY FORM”! Eager to know, as to which “form” of our Lord, we should do meditation, our Lord would describe the form of Sri Purushothama. The mind should contemplate on the “form” described below, and on a permanent basis, meditate on this “form”. Our Lord is describing this “form of our Lord Sri Purushothama” in the following verse. As our Lord has 6 virtues (Gunas), His holy “form” also is being described in 6 verses.

प्रसन्नवदनाम्भोजं पद्मगर्भारुणेक्षणम्।

नीलोत्पलदलश्यामं शङ्खचक्रगदाधरम्॥१३॥

लसत्पङ्कजकिञ्चल्कपीतकौशेयवाससम्।

श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम्॥१४॥

VERSES 13 and 14 Meaning: "Our Lord's face is fully blossomed with bliss! The eyes are red hued like petals inside the lotus flower! His parts and bodily limbs are bluish in color, like the petals of blue lotus! In his hands, He has worn the discus, the conch and the mace! Like the Kesar of the lotus flower, He has worn an illuminating Peetambar yellow dress! On his chest there is the symbol of "Srivatsa" (of Goddess Laxmiji). On his neck, He is adorned with the "Kaustubha" gem."

श्रीसुबोधिनी : प्रसन्नं वदनाम्भोजं यस्य। प्रसादो वरदानार्थः।
अम्भोजत्वं दृष्ट्यैव सन्तोषजननार्थम्, मध्वर्थं च। पद्मस्य गर्भे
स्थितपत्रवदरुणवर्णे ईक्षणे यस्य। तत्रापि प्रसादो दोषदूरीकरणं योगसिद्धिश्च
सूचिता। नीलोत्पलानां दलवत् श्यामम्। सौन्दर्यशुद्धी, उग्रत्वाद्यभावः,
शृङ्गारसरूपता च सूचिता। शङ्खचक्रगदाधरमित्यप्येतज्जोवायूनां शुद्धिदोषाभावार्थं
शङ्खचक्रगदानां धारणम्, लसन्ति पङ्कजकिञ्चल्कानीव, प्रान्ते
मुक्ताफलगुम्फितमन्ते आरक्तं परिधानयोग्यार्थं केसरकारेण कृतं यत्पीताम्बरम्;
तदपि कौशेयं पट्टप्रकृतिकं सर्वदैवत्यं वासो यस्य। भगवान् त्रिभुवनसारभूतः,
तस्य छन्दोमयं गूढरसाच्छादकम्, मुक्तान् रजोगुणम्, सत्त्वभेदांश्च गृहीत्वा
स्थितपीताम्बरयुक्तम्। श्रीवत्सं वक्षसि यस्य। यो ब्रह्मानन्दः स हृदये प्रकाशते।
भ्राजत्कौस्तुभेनामुक्ता कन्धरा यस्य। मुक्तान् भक्तान् जीवान् अतिप्रियत्वेन
कण्ठस्थान् करोति ॥ १३ ॥ १४ ॥

SRI SUBODHINI: The lotus like face of our Lord is very happy and cheerful! This pleasing nature is to give the "boons" to His devotees! His face has been told as a "lotus flower", as everyone get satisfied totally, just by seeing His face! There is also "sweetness" in His face! Inside the lotus flower are red hued tender petals. Our Lord's eyes are compared to these red colored lotus petals.

The cheerful eyes also remove the blemish of His devotee, and also ensure the success in Yoga! Like the petals of the blue lotus flower, our Lord's body is illuminated — thus showing the purity of His beauty, the alluring handsome features and the absence of hardness and harsh demeanor! His wearing the conch, discus and the mace is to indicate the absence of blemish pertaining to water, fire and wind! — and for their purification also! Like the “Kesar” of the lotus flower, yellow Peetambara dress of silk is worn by the Lord, with pearls studded in the corners! This Peetambara dress represents all the celestial deities. OUR LORD IS THE BASIS AND THE HIGHEST TRUTH OF ALL THE 3 UNIVERSES! AND THIS “DRESS” CONSISTING OF THE VEDAS IS HIDING HIS SECRET AND HIGHEST “RASA” (BLISS). This Peetambara dress is free of “Rajas”, and is full of Satwa quality. Our Lord is adorned with the Srivatsa symbol on His chest, which symbolizes the bliss of Brahman, which usually manifests in the heart. The brilliant and shining “Kausthubha” gem has been worn by our Lord, on His neck. Here, a special reference is made, that our Lord joins the liberated devotees, in His neck! (i.e. they are hugged by Him, as they are very dear to Him).

मत्तद्विरेफकलया परीतं वनमालया।

परार्ध्यहारवलयकिरीटाङ्गदूनूपुरम्॥१५॥

काञ्चीगुणोल्लसच्छ्रेणिं हृदयाम्भोजविष्टरम्।

दर्शनीयतमं शान्तं मनोनयनवर्द्धनम्॥१६॥

VERSES 15 and 16 Meaning: “Our Lord has worn His “Vanamaala” (consisting of 5 forest flowers), which is surrounded by groups of intoxicated bees, singing away,

and this garland is seen as brilliantly illuminated, up to His holy feet! He has worn invaluable necklaces and hand bands, crown, armlets and anklets, on all the parts of His holy body! The waist band is adorned with precious gems! The heart of His devotees is the seating place of our Lord. His beautiful "form" gives great bliss to the mind and eyes of His devotees. His most beautiful bluish holy form is very peaceful and worthy of being seen again and again!"

श्रीसुबोधिनी : मत्ता ये द्विरेफा भ्रमराः, तेषां कला पङ्क्तिर्यत्र, तादृश्या वनमालया परीतं व्याप्तम्। षट्दर्शनीपारं गतैः निरन्तरं स्तुतया कीर्त्या व्याप्तम्। परार्ध्यान्यमूल्यानि हारवलयकिरीटाङ्गदन्तपुराणि यस्य। परार्ध्यानि भगवतः संबन्धीनि पञ्च भवन्ति—भगवद्भक्ताः, भगवदर्थक्लेशः, भगवदीयं ज्ञानम्, भक्तिः, गतिश्चेति। काञ्चीगुणेन उल्लसन्ती श्रोणिर्यस्या। पृथिव्यां स्त्रीधनाभ्यां सत्वरजस्तमोगुणः संसारः सुप्रसिद्धो भवति। स्वस्य हृदयाम्भोजमेव विष्टरं स्थानं यस्य। अनेन सर्वप्राणिषु विद्यमानो भगवान् ध्येयः, नत्वधिष्ठानादिषु परिच्छिन्नः। दर्शनीयतममतिसुन्दरं सर्वप्रापञ्चिकरसविस्मारकम्। शान्तं कामादिसर्वदोषनाशकं ज्ञानमयम्। मनोनयनयोर्वर्द्धनं यस्मात्। सकृच्चेत् भावयति मनः पश्यति वा, पुनर्भावनामेवोत्पादयति, दिदृक्षां च। अनेन विषयबलादपि प्रत्याहारः साधितः। योगज्ञानयोश्च वृद्धिः ॥ १५ ॥ १६ ॥

SRI SUBODHINI: Groups of intoxicated bees are seen humming around the "Vanamaala" garland of our Lord, whose fame is being sung by Mahaatmaas, permanently, who are the masters of all the 6 systems of philosophy! He has worn an invaluable necklace, bangles, crown, armlets and anklets. There are 5 invaluable items which are eternally connected with our Lord. They are (1) Our Lord's devotees. (2) Putting up with all troubles and pain, for the sake of our Lord. (3) The identification of the true devotees of our Lord, who really belong to

Him. (4) True “Bhakthi” to our Lord and (5) progress or Gati towards union with our Lord.

Our Lord is illuminated with a beautiful waist band. His waist is the creator of the Satwik, Rajasik and Tamasik forces, on this earth, through wives and wealth, and through this, the progress of “Samsaara” is ensured.

Our Lord has made the lotus of the heart of His devotee as His “residence and home”! From this, we can realize, that our Lord is residing in the heart of every ‘being’, and is worthy of being meditated upon! Our Lord can never be weighed or His limits of all pervasiveness also cannot be known or determined.

He is worthy of being “seen” (Darsaneeya) — this reference means, that OUR LORD IS VERY BEAUTIFUL! AFTER SEEING HIS “BEAUTY”, EVERYONE WILL FORGET THE BEAUTY OF THE UNIVERSE! His “peace” is capable of destroying the evil propensities of lust etc. and is full of “Jnana” (knowledge).

When the mind, just for once, is able to meditate on the beautiful form of our Lord, or the eyes are able to get the “Darsan” of our Lord, then the mind gets eager to meditate, and see His most beautiful “form” again and again! In this way, this meditation enables the devotee to withdraw his mind and senses from the objects and it’s pleasures. This meditation increases (progresses) the growth of Yoga and “Jnana” also.

अपीच्यदर्शनं शश्वत्सर्वलोकनमस्कृतम्।

सन्तं वयसि कैशोरे भृत्यानुग्रहकातरम्॥१७॥

कीर्तन्यतीर्थयशसं पुण्यश्लोकयशस्करम्।

ध्यायेद्देवं समग्राङ्गं यावन्न च्यवते मनः॥१८॥

VERSES 17 and 18 Meaning: "Our Lord has the most beautiful "youthful" form (of the age of 10 to 16). For the sake of showing His grace, on His devotees, our Lord is always eager and waiting! His entire self is extremely mind-enrapturing, and is worthy of being prostrated upon by the entire Universe! His sacred and pure "fame" is worthy of being sung and praised by everyone! Our Lord always augments and progresses the fame of His devotees. A devotee should meditate on all the parts of our Lord's holy body, till the time the mind gets fully concentrated in His holy form, and does not want to withdraw itself!" (from this meditation).

श्रीसुबोधिनी : अपीच्यं सुन्दरं दर्शनं यस्य। स्त्रीणामपि स्वासक्त्या मोक्षदायी। दर्शनेनैव परमानन्दजनकं च। भगवदनुभव आनन्दाविनाभूत इति च सूचितम्। शश्वदिति। वयोवृद्धत्वादिना कदाचिदप्यन्यथा दर्शनं निवारितम्। सर्वलोकनमस्कृतं सर्वप्रमाणसिद्धम्। सर्वरूपं च। कैशोरे वयसि सन्तमिति। दशमवर्षमारभ्य षोडशवर्षपर्यन्तं किशोरावस्था। रसप्रादुर्भावस्तावद्दूरे। अग्रे लावण्यस्य हासः। अनेन देवोत्तमतत्त्वमुक्तम्। भृत्येष्वनुग्रहार्थं कातरं व्यग्रम्। फलदानावश्यकत्वं सूचितम्। कीर्तनीयं तीर्थरूपं यशो यस्य। भगवानतिकृपालुः; यतः स्वस्य कीर्तिं कीर्तनीयां तीर्थरूपां च कृतवान्। लोके सन्ति तीर्थानि पापनिवर्तकानि, न तु तेषां सम्बन्ध आवश्यकः। उक्तिविशेषवाक्यानि कीर्तनीयानि भवन्ति। सर्वोऽपि रसाविष्टः कीर्तयति। सर्वपापनाशकं सर्वफलदातृ चेन्नित्यसम्बद्धं भवेत्, सर्वोऽपि कृतार्थः स्यात्; तादृशी च कीर्तिः। किञ्च, स्वकीयानामपि तादृशीं कीर्तिं सम्पादयतीत्याह—**पुण्यश्लोकयशस्करमिति।** पुण्याः श्लोकाः कीर्तिर्येषां भक्तानाम्, तेषामपि स्वसमानतां सम्पादयतीति यशस्करः। **एवं विंशतिधर्मात्मा ध्येयो हरिरिहोदितः।** एकविंशो हि पुरुषः; विंशत्यङ्गुलयः, आत्मैकविंश इति। एते ध्येया धर्मा विंशतिः, स्वयं भगवानेकविंशः। एवमेतादृशं भगवन्तं निरूप्य तत्र कर्तव्यमाह—**ध्यायेद्देवमिति।** एवं समग्राङ्गं सर्वावयवपूर्णं ध्यायेत्। यावन्मनः

एकमप्यवयवं न त्यजति, सम्पूर्णमेव रूपं स्फुरति, तावदेव ध्यायेदित्याह—यावन्न च्यवते मन इति। यावत् सम्पूर्णादङ्गात् न च्यवते, नाऽपगच्छति। मनस्तु चञ्चलं नैकत्र स्थिरमिति तथोक्तम्, अन्यथा मुख्ययोगे सर्वदैव स्थिरं भवेत् ॥ १७ ॥ १८ ॥

अवस्थासु विकल्पमाह—

SRI SUBODHINI: Our Lord's "Darsan" is most beautiful. Even when "women" get attached with love to our Lord, our Lord, being so compassionate blesses them with liberation. Our Lord's "Darsan" (of His divine form) accords the highest bliss to the devotee! From this, we can realize, that the experiencing of our Lord is never without "bliss"! His "Darsan" is always beautiful and He does not become uncouth through old age etc. He is not like a human being, who gets old and loses his beauty. His beauty is permanent (Nithya).

Through all types of evidence, such as the holy scriptures and others, we realize, that our Lord only is worthy of being prostrated upon, by everyone, and at all times! He has become all the "forms" of this Universe!

The reference to "Kishora" age, means that our Lord's body is of the age of between 10 to 16 years. Anyone older than this age does not exhibit the highest bliss and beauty. Through this, our Lord's nature of being the "best among the celestial deities" is described.

With a view to bless His devotees, our Lord is very eager at all times! It is indicated clearly, that our Lord gives results and boons, at all times!

His "fame" is deserving to be sung, and is sacred and holy like a pilgrim center (Theertaroopa). Our Lord is extremely compassionate, and due to this, He has made His "fame", which can be easily sung by everyone, as

a holy pilgrim center i.e. those who sing His "praise" are blessed by Him, like a holy pilgrim center does automatically!

In this world, there are so many holy pilgrim centers, which eradicate the sins of the devotees. But our Lord's devotees sing His "fame" with love and bliss! His "fame" destroys all the sins and confers all the desired results. Our Lord's "fame" is of such a nature. Our Lord makes the "fame" of His devotees also, like His own "fame". He makes His devotees like Himself. In this way, 20 virtues and qualities of our Lord have been described. He is to be meditated upon. As He has four hands, He is having 20 fingers, and His "Aatma" is regarded as the 21st virtue! In other words, the form of our Lord, has 20 virtues, worthy of being meditated upon, and our Lord Himself is the 21st virtue!

In this way, after explaining the nature of the divine "form" of our Lord, now, our Lord says, that the devotee should meditate on all the holy parts and limbs of our Lord, ie of His total "form". This meditation also should be done up to that "time", when the mind has reached a stage, that it is not ready or prepared to leave the meditation of even one part of our Lord! He should get the inspiration of the entire "form" of our Lord — till then, he should continue with his meditation. Mind is "wavering" by nature and does not remain in one place. Hence, it is said, that it is necessary to get this mind concentrated and fixed, and when the mind gets joined with our Lord, then it automatically gets fixed and peaceful (loses it's "usual wavering" nature).

The devotee should meditate on the basis of different types, during different stages — as per the following verse.

स्थितं व्रजन्तमासीनं शयानं वा गुहाशयम्।
प्रेक्षणीयेहितं ध्यायेच्छुद्धभावेन चेतसा॥१९॥

VERSE 19 Meaning: “The devotee should meditate on our Lord as standing, while moving about, while lying seated, while lying down — through all stages, an ideal devotee should meditate, with a pure mind, infused with loving attitude, to our Lord, who is the indwelling Lord, who is the Lord worthy of being seen, (Darsan) and who is invested with the most beautiful “Leelas”!”

श्रीसुबोधिनी : स्थितमिति। स्थितमुत्थितं वा ध्यायेत्; व्रजन्तं वा; आसीनमुपविष्टम्; शयानं वा। चतुर्विधोऽपि गुहाशय एव, स्वहृदय एव। सर्वतो विलोकनार्थमुत्थितः, कार्यकरणार्थं चलति, पूजां गृह्णन्पविशति, कृतकार्यश्च शेते। किञ्च, प्रेक्षणीयेहितो भगवान् ध्येयः। प्रेक्षणीयमोहितं यस्य। चेष्टाऽपि भगवानिव प्रेक्षणीया। तेन भगवतः क्रीडा; बालैर्गोभिर्गोपालैर्गोपिकाभिरन्यैश्च नानाविधाः क्रीडाः, अपि ध्येया इत्युक्तम्। तत्र क्रीडासु तत्तद्रागेण स्वकामादिनाऽपि ध्यानं सम्भवतीति तन्निवृत्त्यर्थमाह—शुद्धभावेन चेतसेति। शुद्धो भावो यस्य चेतसः, सर्वकामनादिदोषरहितेन। एषा हि धारणा निरूपिता ॥१९॥

एकैकावयवस्य रसं ज्ञातुं ध्यानं निरूपयति—

SRI SUBODHINI: A devotee should meditate our Lord's holy “form” in his heart, in many ways i.e. the Lord as standing, moving about, sitting and while sleeping etc. Our Lord, it is said, stands up, with a view to “see everyone”! With a view to do some action, He walks and moves about! With a view to accept the service and worship of the devotee, He sits also. After completing His work, He sleeps too! Many other ways are also there, which are worthy of being meditated upon. All His “Leelas” are worthy of being meditated upon. His “Leelas” enacted with His “friends”, with the cows, with

the other cowherds (boys), as also the “Gopis”! i.e. with everyone! On these “Leelas”, the meditation can also be done, as per our own “taste” (Ruchi) and “love” or even “desire” (i.e. our own will and desire with reference to our Lord). But, as this type of meditation is not appropriate, it is said here that, this meditation should be done with a “pure attitude” of our mind i.e. the mind should not nurture any desire of other “blemish”! In this way, the “absorption” of our mind, in our Lord only has been described.

With a view to realize the “bliss” (Rasa) in each of our Lord’s “parts” (limbs), the meditation on them is described.

तस्मिँल्लब्धपदं चित्तं सर्वावयवसंस्थितम्।

विलक्ष्यैकत्र संयुज्यादङ्गे भगवतो मुनिः॥२०॥

VERSE 20 Meaning: “In this way, when the Yogi realizes, that his mind has got totally established in the holy body of our Lord, then, he should meditate, now, on each of the “parts” of our Lord’s holy body, after taking it away from the meditation of the entire holy body of our Lord!”

श्रीसुबोधिनी : तस्मिँल्लब्धपदमिति। तस्मिन् सम्पूर्णं, लब्धपदम्, तत्र स्थिरीभूतं चित्तं सर्वावयवेषु सुप्रतिष्ठितं विलक्ष्य ज्ञात्वा, व्यतिरेकतया वा लक्षयित्वा, भगवतः किञ्चिन्न्यूनं ज्ञात्वा एकस्मिन्नेवाऽङ्गे संयुज्यात्। यतोऽयं मुनिः, युक्त्यैव पदार्थान् स्थिरीकृत्य ध्यायति। अतोऽत्राऽप्येकैकस्यावयवस्य माहात्म्यं ज्ञात्वाज्ञात्वा सर्वज्ञानं करिष्यतीतिभावः। तदेकमेकमङ्गं निरूपयति त्रयोदशभिः, मतान्तरत्वात् संवत्सरात्मकः स इति।

अतिक्रमस्य वक्तव्यत्वात्तत्र प्रथमं चरणारविन्दं तदुणाविष्कारेण

वर्णयति—द्वाभ्याम्, स्वतः कार्यतश्च माहात्म्यप्रतिपादनेन। तत्र प्रथमं स्वतो माहात्म्यमाह—

SRI SUBODHINI: After fully realizing, that his mind has become successful in meditating on the entire “holy body” of our Lord, he should now take the opposite way of doing fully concentrated meditation on each of His holy “parts”! His mind has now become a “Muni” — a sage. In this way, this Yogi will attempt to realize the full glory of our Lord after realizing the glory of each “part” of His holy body! He will concentrate on each “part” of the body with a view to achieve this. For this sake, our Lord, through the next 13 verses, describes the glory of each of His bodily “parts”. Some persons say, that our Lord has described them, in 13 verses to indicate, that the fixing of our mind on our Lord is of the nature of “time” (Kaalaatwak) which is of the form of a “year”, consisting of 13 months. Hence, our Lord has resorted to describe His “bodily” parts in 13 verses! BUT, IN THIS PATH OF “BHAKTHI”, OUR LORD HIMSELF IS THE “RESULT AND GOAL”. HENCE, THE ENTIRE BODY OF OUR LORD SHOULD BE MEDITATED UPON! I.E. EVERYTHING IN THIS UNIVERSE BELONGS TO OUR LORD AND IS WORTHY OF BEING MEDITATED UPON, AS A “PART” AND “MANIFESTATION” OF OUR LORD!

The word used here is ‘crossing over’. In the first instance, there is the description of the lotus feet of our Lord. The qualities of virtues of the holy feet are described, in two verses. The “inherent” glory of the holy feet is described first, before describing the greatness of the “actions and tasks” (Kaaryam) of His holy feet.

सञ्चिन्तयेद्भगवतश्चरणारविन्दं-

वज्राङ्कुशध्वजसरोरुहलाञ्छनाढ्यम्।

उत्तुङ्गरक्तविलसन्नखचक्रवालजयोत्सना-

भिराहतमहद्दयान्धकारम्॥२१॥

VERSE 21 Meaning: "A devotee should always meditate on the lotus feet of our Lord. These holy feet has the symbols of Vajra, Ankusa, flag and lotus flower! The fingers are adorned with upraised reddish illuminated groups of "nails", symbolizing the circle of the moon. By meditating on these illuminated "nails", along with the holy feet, the darkness of ignorance of the noble Mahaatmaas is made to flee far away!" (i.e. removed)

श्रीसुबोधिनी : सञ्चिन्तयेदिति। भगवतश्चरणारविन्दं सम्यक् चिन्तयेत्। सम्यक्त्वं दीर्घकालादनैरन्तर्यम्, माहात्म्यज्ञानपूर्वकत्वं च। चरणो भक्तिप्रतिपादकः, अरविन्दं सर्वतापनाशकम्। वज्राङ्कुशध्वज-सरोरुहलाञ्छनाढ्यम्। चिह्नचतुष्टयेनाढ्यं सम्पन्नम्। भक्तानां पापपर्वतपक्षच्छेदनार्थं वज्रः; भक्तानां मनोगजवशीकरणार्थमङ्कुशम्; अत्र स्थितानां सर्वभयनाशनज्ञापनार्थं ध्वजः; सुखसेवार्थं चाम्बुजम्। एतानि लाञ्छनानि चिह्नानि चतुर्विधपुरुषार्थज्ञापकानि। एतादृशान्यनन्तानि चिह्नानि सन्तीति आढ्यता ज्ञापयति। अनेन भजनीया गुणा उक्ताः फलदातारः। दोषनिवर्तकानाह-उत्तुङ्गेति। उत्तुङ्गानि रक्तानि यानि विलसन्ति नखानि, तेषां चक्रवालं मण्डलम्; तस्य ज्योत्सनाभिराहतो महतां हृदयान्धकारो येन। बहिः स्थितेन प्रकाशेन नाऽन्तःस्थितोऽन्धकारोऽपगच्छति। महतां चाहङ्काराधिक्यम्; तत्रत्यश्चान्धकारः अवश्यंदूरीकर्तव्यः। स च नैकेन चन्द्रमसा भवति, सौरश्च प्रकाशस्तापजनकः; तेन दशनखात्मकाश्चन्द्रा दशावस्थासु सर्वदोषनिवारकाः। उत्तुङ्गा ऊर्ध्वतुङ्गाः, अतितुङ्गेऽप्यहङ्कारे विद्यमानमज्ञानं नाशयन्ति। रक्ता स्तदर्थमेवोद्यन्तः, उद्यन्तश्चरक्ता भवन्ति। विलासयुक्तत्वात् नियतमप्यावरणं दूरीकुर्वन्ति; यथा कामिन्यावरणं कामुकः स एव विलासः। चन्द्रा भवन्ति; परं नखाः, न विद्यते खमाकाशं येषाम्। एक एव चन्द्र आकाशे भासते, एते तु

नाऽऽकाशसम्बन्धिनः। एतेषां चक्रमायुध- वालममृतपोषकम्; न तु केवलमन्धकारमेव नाशयति। वममृतमलं यत्रेतिवा कलङ्करहितम्। ज्योत्स्नाभिरिति बहुवचनं नानाविधान्धकारनिवृत्त्यर्थम्; अनेन स्वत आनन्दरूपता, अज्ञाननिवृत्त्या च आनन्ददायकत्वं निरूपितम् ॥२१॥

एवं स्वरूपोत्कर्षमुक्त्वा कार्यत उत्कर्षमाह—

SRI SUBODHINI: A devotee should properly contemplate and meditate upon the holy lotus feet of our Lord. The syllable “Sam”, emphasizes the need of “doing this well and properly”! “Doing properly”, in other words, would mean, that this meditation on His lotus feet is done, for a very long time, with utmost respect and love, along with the full knowledge of it’s glory (Mahaatmyam). THE HOLY FEET OF OUR LORD SYMBOLIZES TRUE “BHAKTHI” TO HIM! This “lotus flower” is capable of destroying all types of “sorrow” in us.

Our Lord’s holy feet has several symbols in them viz. the Vajra, Ankusa, flag, lotus flower — these 4 main symbols are there. The symbol of “Vajra” cuts away the wings of the huge mountains of sins of His devotees! “Ankusa”, enables to control, and bring the mind of His devotee under Him — like Ankusa is used by the Mahout to control his elephant! The flag leads for the destruction of all types of “fear” of His devotees, who have taken “refuge” in Him! The lotus flower enables the devotee to realize, that His service and worship are easy to be performed! These 4 “symbols” represent Dharma, Artha, Kaama and Moksha i.e. they confer the blessings of these 4 main goals of a human life!

Not only these are the 4 symbols in His holy lotus

feet - but there are several other symbols and signs too! (Adya) Through these symbols, our Lord's virtues, which confer the results, and which are worthy of being served and worshipped, are described.

Now, a description is done of our Lord's virtues, which remove the "blemish", from the mind of the devotees. The upraised "nails" are reddish in color, symbolizing the moon's circle - through whose illuminated rays, the darkness of the mind of the noble Mahaatmaas are removed! i.e. of His devotees! The external lights can never remove the internal darkness! It is said, that the hearts of the great noble Mahaatmaas has intense darkness and it is necessary to remove it! This darkness cannot be removed through one "moon"! The brilliance of the sun, of course, gives only "heat". Hence, the 10 nails symbolizing the 10 moons are capable of removing this pitch darkness in the minds of these Mahaatmaas!

The "nails" are upraised, so that even the highest "ego" can be destroyed by them (Utunga), along with the "ignorance" there of! The reddish color is present because, it has got originated, only with a view to remove this "ignorance" of ego and usually, the "dawn" (Udaya) is reddish in color! This "rise" (Udaya) also is very beautiful, and it is capable of destroying all the "coverings" (affectations) of this 'ignorance' too!

The moon removes the darkness of the night. But the word "Nakha" (nail) consists of two syllables viz. "Na" (not), "Kha" (space) i.e. where there is no space! In other words, there is no origin of these, in the space! In the space, we are able to see only one moon! Here, it is specifically told, that these "nails" have no connec-

tion with the "space" (sky). These "circle of moon", consisting of 10 nails, are sustained through "nectar" (Amrut). The moon in the sky can, at best only, remove the darkness around us. but, these "nails" of our Lord sustain the devotee with it's "nectar". These nails are without any blemish and the moon is full of blemish! These nails are so illuminating, that each and every type of darkness is removed through their brilliance! The purport of all this is, that our Lord's nails symbolize the inherent bliss in them, and they bless the devotee, with this bliss, after destroying the "ignorance" (Ajnana) of his mind!

In this way, the highest glory of our Lord's holy lotus feet has been described. Now the "tasks and actions" (blessings) of these holy feet and their greatest glory are being explained.

यच्छौचनिःसृतसरित्प्रवरोदकेन तीर्थेन-

मूर्ध्यधिकृतेन शिवः शिवोऽभूत्।

ध्यातुर्मनःशमलशैलनिसृष्टवज्रं-

ध्यायेच्चिरं भगवतश्चरणारविन्दम्॥२२॥

VERSE 22 Meaning: "Through the water used in the washing of these holy lotus feet,, the origin of holy Ganges river took place – the river, which is considered as the greatest of all rivers! By placing the holy water of this Ganges river, on His head, our Lord Siva, who is auspicious by Himself, attained the state of greater and higher auspiciousness! These holy lotus feet of our Lord is like the Vajra weapon of Lord Indra, released on the mountains of 'sins' of the devotees, who meditate on these holy lotus feet of our Lord! Hence, a devotee

should meditate on the lotus feet of our Lord, for a very long time.”

श्रीसुबोधिनी : यच्छौचेति। भगवतश्चरणे पदार्थद्वयं परममाहात्म्य-
सूचकमस्ति-गङ्गा, भक्तिरसश्चेति। तत्र गङ्गाया माहात्म्यं
प्रायश्चित्तानधिकृतानपि सर्वपूज्यान् करोति। तदाह-ययश्चरणयोः शौचे
प्रक्षालने सति निःसृतम्, यज्जलम्, तत् सरित्प्रवरा जाता। सरितां मध्ये
गङ्गा श्रेष्ठा, तस्या यदुदकमेकदेशः; तेनापि मूर्ध्नि निहितेन
अधिकारवत्प्राप्तेन, शिवः परमकल्याणरूपोऽपि, शिवोऽभूत्। यस्तु
साधनेन सिद्धमेव स्वस्वरूपं प्राप्नोति, स आधिदैविकं प्राप्नोतीत्यध्यवसीयते।
अपहतपाप्मन एवैतत्सामर्थ्यमाधिदैविकत्वप्रापणम्। यथा “स वाचमेव
प्रथमामत्यमुच्यत, स वागग्निरभवत्” इति। एवं शिवोऽपि स्वां देवतां
प्राप्तवान्, अन्यथा भगवत इव तस्य स्वतन्त्रता न स्यात्
प्रमाणदिचतुष्टयेनाऽपि। अतो गङ्गा स्वस्याऽऽधिदैविकं रूपं प्रापयतीति,
चरणसम्बन्धिनामपि यत्रैतन्माहात्म्यम्, तत्र साक्षाच्चरणस्य ध्यातस्य
तथात्वसम्पादकत्वं किं वक्तव्यमिति भावः। एतच्च गङ्गाया माहात्म्यं न
गङ्गाजलस्थम्; नाऽपि तदभिमानिन्या देवतायाः; शिवापेक्षया
अन्येषामचेतनाधिष्ठातृदेवतानां हीनत्वात्; किन्तु भगच्चरणस्थमल-
स्यैतन्माहात्म्यम्। तानि रजांसि पूर्वं निरूपितानि भक्तानां
पुण्यसंस्कृतभौतिकानीति। तानि चरणस्यमलरूपाण्येव भवन्ति, अन्यथा
सेवकरूपदेहोत्पत्तिर्न स्यात्। अत एतज्जलं शौचे, पादप्रक्षालने सति,
तद्रजःसहितं निःसृतम्। महत्त्वात् रजःसम्बन्धात् देवताशरीरं
तज्जातमित्याह-सरित्प्रवरेति। निःसृता सरित्प्रवरा जाता। सर्वभक्तोद्धारार्थं
उपायभूता। सा चेद्रजोविशिष्टा धृता स्यात्, तदा भक्तानां देहोत्पत्तिर्नस्या-
दित्युदकमेव रूपितम्। तस्मिन्नुदके रजःसामर्थ्याभावे शिवत्वसम्पादकत्वं
न स्यादित्याशङ्क्य तीर्थत्वमाह-तत्साधारणमेव सर्वजगतामाधिदैविक-
त्वसम्पादनरूपं तीर्थं जातम्। नन्वनेन जलेन आधिदैविकत्वमेव कुतः
सम्पादितम्? ‘यावदस्थि मनुष्याणाम्’ इत्यादिवाक्यैः फलसाधकत्वं च
श्रूयते। तत्राऽऽह-मूर्ध्न्यधिकृतेनेति। उत्तमाङ्गं शिरः, स्वमस्तके
तज्जलमधिकारि कृतवान्। अत उत्तमाङ्गेस्वस्य सर्वाधिकारं दत्त्वा

स्थापितवतः साधारणं फलं प्रयच्छति; सर्वस्वनिवेदने
 आधिदैविकत्वप्रापणमेव युक्तम्। शिवत्वादेव न पापादिसम्बन्धः।
 अमङ्गलरूपस्यैव भजनीयत्वात् नाऽपि तद्रूपनिवृत्तिः। अत आधिदैविक
 एवाऽयं जातः। माहात्म्यान्तरमाह—ध्यातुर्मन इति। यो ध्यायति तस्य
 मनसि ये शमलशैलाः पापपर्वताः, तेषामर्थं निसृष्टो वज्रो येन। भगवतश्चरणे
 ये वज्रादयो निर्मिताः, तत्र स चरणो ध्याने परमासक्तियुक्तः, तान्
 प्राणिनः पापेनाऽतिगुरुतरान् मत्वा, बहुजन्मार्जितपापपर्वतान् दूरीकरोति।
 अनेन भक्त्यधिष्ठात्री देवतेयमिति निरूपिता। पक्षपातोऽपि निरूपितः।
 एवमङ्कुशादिकार्यमपि करिष्यतीति सूचितम्। मनःपदेन ध्यानस्य तत्र
 सम्बन्धात् सम्बन्धिन एव पापं नाशयतीति तथोक्तम्; न तु देहपापं
 नाशयतीति। देहस्याऽग्रे गमनापेक्षाभावाच्च। पापानामतिदाढ्यप्रचयात्
 पर्वतत्वम्। एवं भगवतश्चरणमाहात्म्यं ज्ञात्वा चरणं ध्यायेत्। चिरध्याने
 मनसोऽप्याधिदैविकत्वमापद्येत। उपसंहारेऽपि भगवतश्चरणारविन्दकीर्तनं
 मध्ये पदार्थान्तरध्यानव्यावृत्त्यर्थम्। प्रत्येकध्यानानि गुरुध्यानं वा निवारितम्
 ॥२२॥

चरणध्यानानन्तरं जानुद्वयं ध्यायेदित्याह—

SRI SUBODHINI: There are two factors, which indicate the highest glory of our Lord's lotus feet. (1) The holy Ganges river. (2) The bliss of Bhakthi. The glory of the Ganges river is such, that she blesses even the vilest sinners, with a status, that they become deserving to be adorned by everyone. She purifies those, who have no other way to get purified through any action of repentance etc. The origin of the holy Ganges river is well known — that it got manifested from the water used by Lord Brahma, to wash the lotus feet of our Lord! Lord Siva became more “auspicious” by putting this water on His head! — although inherently, Lord Siva is always of the utmost auspicious nature!

Through the "wearing" of the holy Ganges on His head, Lord Siva attained His Lord viz. Sri Narayana! Lord Siva, by attaining our Lord, became, like our Lord Himself!

Here, a Yogi becomes "celestial" on the removal of all his "sins". This is done by the holy Ganga water. In other words, the Ganges river blesses everyone with its own "celestial nature" (form). Now, this Ganges river is told to have originated from the lotus feet of our Lord and such is her glory! (that she has made Lord Siva more auspicious!) Then, what will be the glory of the holy feet of our Lord Himself? In other words, those devotees, who meditate on the lotus feet of our Lord, very quickly attain their celestial nature!

The glory of the Ganges river is not in the 'water', or it belongs to its presiding celestial deity. The glory of the Ganges river is caused by the dust of the feet of our Lord! This "dust", in the holy feet of our Lord is caused by the devotees putting their "head" on our Lord's feet! This dust is from the holy feet of our Lord only. On His lotus feet being washed, the Ganges water got originated, along with the dust of His lotus feet. The Ganges water, being blown through our Lord's feet and having come into contact with the dust of our Lord's holy feet, attained the body of a celestial deity and this deity is called as "Saritpravara". As this Ganges river had got originated from our Lord's lotus feet, it attained the status of being the "best and highest" holy river! She became instrumental in the redemption of all of our Lord's devotees.

Lord Siva, with great respect, accepted this holy water in His head. In the same way, when a devotee takes this water on his head, he is bound to attain "liberation"!

It is said here, that this Ganges water is holy and sacred, and due to this, it became capable of conferring the celestial nature on everyone in this Universe. It is said, that till the time the bones of a human being remain inside the Ganges river, he continues to live in the heaven only. Lord Siva therefore, gave the full authority to this Ganges river, while keeping her on His head! Lord Siva has no sin in Him, as He always blesses His devotees with auspiciousness.

The other glorious effect of those, who meditate on the lotus feet of our Lord is being explained further. The mountains of "sin", of those, who do meditate on the lotus feet of our Lord are shattered, by the Vajra weapon in the holy feet of our Lord! Due to this, the devotee becomes intensely attached to the holy feet of our Lord, during His meditation. In this way, our Lord's holy feet removes the gravest of sins committed by this devotee, during all his previous lives! THROUGH THIS, IT IS SAID, THAT OUR LORD'S HOLY FEET IS THE PRESIDING DEITY OF "BHAKTHI"!

In the same way, like the Vajra weapon, the Ankusa weapon also will do it's task! What is said here is, that the sins of the mind are eradicated. What about, then, the sins of the body? These sins are not removed, as our Lord's lotus feet is interested, for the onward progress of the mind only, as 'liberation' takes place to the "Jeeva" only! As the sins are strong and relentless, they are compared to hard mountains. In this way, the devotee should realize the glory of our Lord's lotus feet, and he should meditate on our Lord's lotus feet. On this meditation being done, for a very long time, the devotee attains the "celestial" status! The devotee should take care not to think about any other object, in the middle, except

our Lord's lotus feet. In this way, all other 'meditation' are to be avoided.

After the meditation on the lotus feet, a devotee should do meditation on the two "knees" of our Lord — as per the following verse.

जानुद्वयं जलजलोचनया जनन्या-

लक्ष्म्याऽखिलस्य सुरवन्दितया विधातुः।

ऊर्वोर्निधाय करपल्लवरोचिषा यत्-

संलालितं हृदि विभोरभवस्य कुर्यात्॥२३॥

VERSE 23 Meaning: "Our Lord's both "knees" (of His legs) are kept on her lap with great love by Goddess Sri Laxmiji, who has lotus like eyes, and who is the mother of this entire Universe, and who is worshipped by all the celestial deities! After having done this, she pampers them, through her beautiful hands! Our Lord is the remover of all types of 'fear of Samsaara' of His devotees. A devotee should meditate on our Lord, in his heart."

श्रीसुबोधिनी : जानुद्वयमिति। जानुद्वयस्य माहात्म्यं सर्वजगत्फलरूपाया ब्रह्मानन्दरूपायाश्च सेवकत्वेन। यथा वा सुवर्णं मरकतमणिर्योजितः स्वरूपतोऽपि सुन्दरो भवति। जानुद्वयस्योर्वोर्निरूपणात् शयानो भगवान् लक्ष्यते, शय्यागता च लक्ष्मीः। अनेन तस्यामनुग्रहोऽपि सूचितः। अतस्तज्जनितश्रमस्तयैव दूरीकर्तव्यः। जलजलोचनयेति कमलनयनया तद्रससौन्दर्यनिरूपणायोक्तम्। दोषाभावाय तथात्वप्रयोजनाय चाऽऽह-अखिलस्य जनन्येति। अथवा जगत्सृष्टिर्न स्यात्। 'मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम्। सम्भवः सर्वभूतानां ततो भवति भारत' इति भगवद्वाक्यात्। लक्ष्म्येति सा ज्ञानशक्तिरित्यपि सूचितम्, लक्षधातुनिष्पन्नत्वात्। अनेन मातापित्रोर्ध्यानं निरूपितम्। तस्या ध्यानं योगिनो न कर्तव्यमिति शङ्कायामाह-सुरवन्दितयेति। सर्वैर्देवैर्विन्दता

सा परमा देवता; अतो ध्येया देवता; ध्यानाभावे इष्टसिद्धिर्न स्यादिति। ऊर्वोरुभयोर्निधानं लक्ष्म्याः कृतकृत्यताभावनार्थम्, स्नेहाधिक्यैक्यभावनार्थं च। निधायेति भगवच्छयनं लक्ष्यते; भगवदपेक्षाभावो। करपल्लवा अङ्गुलयः, तेषां रोचिर्दीप्तिः; लीलया शनैः स्थापनम्, अन्यथा भगवज्जान्वपेक्षया ऊरुकरपल्लवयोः कठिनत्वात् पीडा स्यात्। यथा शीतलस्पर्शनं तापो गच्छति, तथा हस्तानन्दस्याऽन्तः प्रवेशेनैव श्रमो गच्छतीत्यर्थः। यत् प्रसिद्धं जानुद्वयम्, एतद्भूदये भाव्यमिति; नतु बहिः स्थितं मनसा स्मर्तव्यम्। नन्वल्पे हृदये कथमेषा भावना भविष्यतीत्याशङ्क्याऽऽह—विभोरिति। स हि समर्थो ध्यातो हृदयं पुष्कलं कर्तुं समर्थः। ननु संसार एव निरूपणात् किमेतादृशेन ध्यानेनेत्याशङ्क्याऽऽह—अभवस्येति। न विद्यते भवः संसारो यस्मात्। यो हि भगवद्धर्मः सजातीयः, स तस्याऽऽधिदैविक इति तत्राशसमर्थो भवति। यथा तस्याऽरण्येरेव तत्रोत्पन्नोऽग्निर्दाहको भवति, न ह्यन्यो विजातीयं दहति। अत एव पुराविदां वचनम् ‘स्तेयं हरेर्हरति यन्नवनीतचौर्यम्’ इति ॥२३॥

तत ऊरू ध्यायेदित्याह—

SRI SUBODHINI: The highest result of this Universe and the bliss of Brahman — both of these are symbolized by Goddess Sri Laxmiji. She is seen serving our Lord with great love! From this service rendered only, we can gauge the true glory of both the “knees” of our Lord’s legs! Alternately, like emeralds are studded in gold, increasing the beauty of both of them! On her two laps, the knees of our Lord are placed, and this indicates, that our Lord is asleep! And Goddess Laxmiji sitting over the bed! This shows, that our Lord has really blessed Goddess Laxmiji. Goddess Laxmiji is told here to have lotus like eyes! — this is told to express her beauty and bliss of serving our Lord! Goddess Laxmiji is blemish free, and she is the one, who does the creation of this entire Universe! She is hailed here as the “mother of

the Universe"! Our Lord Himself has declared this in the Gita thus, "This Mahat Brahma is My "Yoni" only. I give pregnancy to this Mahat Brahma". Through this, Oh Arjuna! (Bhaaratara) Every being is originated through Me only!"

Goddess Laxmiji is also the power of knowledge of our Lord (Jnana Sakthi). In this way, the "father and mother" of the Universe should be meditated upon. Some may say, that Yogis should not meditate on Goddess Laxmiji. But this is refuted by the words used in this verse, that even all the celestials deities worship and serve Goddess Laxmiji. She is the highest deity and worthy of meditation. Without meditation of her, a Yogi can never attain his desired goals.

Our Lord's both knees are kept by Goddess Laxmiji on her laps. This shows the fulfillment of Goddess Laxmiji! Due to her increased love for our Lord, there is oneness of feelings between our Lord Sri Hari and Goddess Laxmiji. As our Lord is asleep, and through her soft fingers, she is seen stroking our Lord's holy feet, very slowly, so that our Lord does not feel the discomfort caused by the hard stroking of her fingers! Like through a cold touch, heat is mitigated, on the entry of bliss of the hands, into the inside of our Lord, our Lord felt relieved of tiredness and stress. Such is the glorious nature of these two knee-joints!, and a devotee should meditate on them in his heart. The word "Vibho" is used here to indicate, that a devotee should always be aware that the references are made to our Lord, who is "all capable" (Samartha). On being meditated upon, our Lord can make our "heart" even bigger! This meditation is capable of destroying the cycle of "births and deaths" (Samsaara) of the devotee! — especially when this

“Samsaara” is not “truthful” at all! Like the fire generated in the “Arani” wood, ultimately burns up the piece of Arani wood also, in the same way, it is said, that the factor of “Samsaara” gets destroyed through this meditation on our Lord! (NOTES: “Samsaara” is caused by the desires of the heart. It ends through the grace of our Lord, when He is meditated upon, in the very same heart, wherefrom originally the “Samsaara” got originated. It dies in the heart only, at the end.)

It has been said also, that fire burns only those items, which are akin and amenable to it - not “opposite” items like water etc. In the same way, it has been said, that “a devotee who listens to the Leelas of our Lord Sri Krishna pertaining to his “stealing of butter”, will destroy his own tendency to steal”.

ऊरु सुपर्णभुजयोरधिशोभमानावोजो-

निधी अतसिकाकुसुमावभासौ।

व्यालम्बिपीतवरवासीसि वर्तमानकाञ्ची-

कलापपरिरम्भि नितम्बबिम्बम्॥२४॥

VERSE 24 Meaning: “A devotee should meditate on the two “laps” of our Lord, which are bluish in color like the “Alasi” flower! It is the treasure house and wealth of all types of “brilliance”! It is always placed, in an illuminated way, on the back of the Garuda bird! (when our Lord travels) We should meditate on the center portion of our Lord’s holy body (waist), which is covered through the long Peetambara dress, on which, our Lord has worn a golden waistband, which is seen as being embraced by the pearl studded borders of the Peetambara dress!”

श्रीसुबोधिनी : ऊरू इति। गच्छन् भगवान् गरुडाधिरूढो ध्येय। गरुडपृष्ठे उपविष्टः, स्कन्धयोर्लम्बितपादः, गरुडहस्तयोः स्थापितचरणो यो भगवान्, तस्य ऊरू ध्येयौ। सुपर्णभुजयोरध्युपरि अधिकं शोभमानौ। यथा दिव्येन्द्रनीलमणेरधिकः प्रकाशो भवति, तथा ओजोनिधी। अतसिकापुष्पवदवभासो ययोः। नितम्बबिम्बमपि ध्येयमित्याह—व्यालम्बीति। विशेषेण आलम्बि यत्पीतम्, वरमुत्कृष्टं वासः; तस्मिन् वर्तमाना या काञ्ची, तस्याः कलापः समूहः; बहुसूत्रनिर्मितत्वात्, चित्ररूपाणि वा; मयूरकलापसदृशपदकयुक्ता वा काञ्ची। तस्याः परिरम्भयुक्तं नितम्बबिम्बं यस्य। गरुडो हि कालात्मा, ऊरू च दैत्योत्पत्तिस्थानभूतौ। तेषामाधिदैविकमूरुद्वयम्, तत्कालाधीनगतमितम्। कालस्य स्कन्धद्वयम्—कर्मस्वभावौ। कालस्याऽप्ययं गरुड आधिदैविकः; अत एव सुपर्णत्वम्। अधिकशोभमानत्वं कालकर्मस्वभावोपमर्दनेन। तद्भावनायां स्वस्याऽपि तथात्वं भविष्यति; यथा संसारनिवृत्तिः पूर्वं फलति, तथाऽत्र स्वभावादियः। सुपर्ण एव स्थितमिति नितम्बबिम्बं मुख्यतया कालातिक्रमहेतुः। अनेन विश्वातिक्रमोऽपि विश्वरूपभगवद्भावतयेत्युक्तम्। वेदैश्च कालातिक्रमरूपमाच्छादितम्। वेदव्यवहितमेव यज्ञादिकं कालसंबद्धं भवतीति कर्मणां कालोपाधिकत्वम्। अहोरात्रातिक्रमोऽग्निहोत्रेणः; मासातिक्रमो दर्शपूर्णमासाभ्याम्; एवमृत्वातिक्रमश्चातुर्मास्यैः; अयनातिक्रमः पशुना; वर्षस्याऽतिक्रमः सोमेनेति। जगज्जननहेतुस्थानं च; तद्ध्यारानेनैव जगति जन्मातिक्रमश्च। ओजोनिधित्वं तेजसोऽतिक्रमाय। अतसिका पृथिवीजलात्मिका, तत्र यो नीलो भावः पुष्पस्य, तत्पृथिव्याः; यः शुक्लः स जलस्य; अतस्तत्पुष्पावभासत्वं तदुभयातिक्रमाय। भगवांस्तु सर्वैरेवोपमीयत इति न प्राकृतोपमादोषः। विशेषेण पीताम्बरस्य लम्बता आच्छादनाधिक्यख्यापनाय। वेदो हि बहुपरिकरो भवतीति। पीतो ह्यर्थो धर्मसहितः; स श्रुतिरूपो भवतीति अग्निवेदाभ्यां कर्म साध्यते। आवरकसौन्दर्येणैव व्यामोहार्थं वरत्वम्। वासश्चाऽऽच्छादकम्; तत्रैव माया व्यामोहयति। काञ्ची माया; कलापो जगद्वैचित्र्यम्; तत्परिरम्भो जगद्वैचित्र्यजननार्थम्। बिम्बत्वमाधिदैविकत्वख्यापनार्थम् ॥२४॥

(Samsaara) of the devotee — especially when this

ततो नाभिं ध्यायेदित्याह—

SRI SUBODHINI: Our Lord always travels having seated on the back of the Garuda bird! We should meditate on this form of our Lord (as having been seated). He has put both his legs on the shoulders of the Garuda bird! Our Lord has placed His holy feet on both the hands of Sri Garuda bird! We should meditate on such a Lord! He is seen as very brilliant, when seated on the back of the Garuda bird! Like the divine sapphire stone is supposed to be very brilliant, our Lord is seen, with both of His “laps”, as very brilliant with the blue color of the most beautiful “Alasi” flower. Our Lord’s “waist” also should be meditated upon. How? He has worn the very special Peetambara dress with His golden waistband, made up of many golden stings! It is made up with several painted or studded figures — e.g. like having a pendent of the peacock feathers studded with precious stones! This waistband is seen embracing the borders of the Peetambara dress.

The Garuda bird represents “time” (Kaalaatmak). Both the “laps” of our Lord are the originating place of the demons i.e. the celestial form of the demons is represented by the two laps of our Lord. Their fate is under the control of “time”! This factor of ‘time’ has two parts, (1) action (Karma) and (2) nature (Swabhaava). This Garuda bird is the celestial form of “time”. He is called as ‘suparna’ (of very good wings). Our Lord’s both “laps” are seen as very brilliant, due to the fact, that they are able to “subdue” the factors of time, action and nature!

By meditating on the laps of our Lord, a devotee will be able to subdue, in himself also, these three factors of

time, action and nature! Like, previously we saw the deliverance from "Samsaara", in the same way, the devotee is said to conquer his own nature/attitudes etc. Our Lord's waist is seated on the back of Garuda bird, and through the "meditation of our Lord's 'waist'", a devotee will be able to cross over the factor of "time". Through this, the entire Universe is conquered or crossed over! This is the purport. In this meditation, the Universal form of our Lord is kept in view! The Vedas are capable of making the devotee "cross over" this factor of time! Through the performance of "Agnihotra" (both day and night), the "time" as "day and night", are "crossed"! Through the performance of "Darsa" and "Poornamaasa" sacrifices, the "time" as a "month" is "crossed". In this way, by the observance of the "Chaaturmaasya" vow, the 'time', as "season", is 'crossed'! Through the giving (of charity) of cows, the "time" of the "6 monthly", period (Ayanam) is crossed! Through the performance of the "Soma" sacrifices, the "time", as a year, is crossed!

Our Lord is the cause for the creation of this Universe. Hence, by meditating on the divine "parts" of our Lord, the "birth of the Jeeva in this Universe" (the "time span" thereof) is crossed! The presence of "brilliance" (Ojas) in our Lord, is for the sake of "crossing" the factor of "fire"! The "Alasi" flower gets originated, through the factors of earth and water, and this "flower-like bluish hue" of our Lord's body color is for the sake of "crossing" both the factors of earth and water.

Our Lord can be compared to everything, as His example can be given to describe everything — as He is the creator of everything and inherently, it is He, who has become everything! Due to this, our Lord does not have the "blemish" of "Prakruti" in Him!

The "Peetambara" dress is said to be specially "long" and this "covers" everything, which is "more" (Adhik). The yellow color of this dress is "Vedic" in nature — as both fire and the Vedas are required for the performance of any Vedic action. Usually "infatuation" is originated through the beauty of "covering up" only! — as also the glory of the item covered up! The "dress" usually "covers up", and this is due to the power of "Maya" of our Lord. In fact, the "waistband" worn by the Lord, is of the form of "Maya" of our Lord and the "artwork" (painting etc.) done on this waistband, represents the astonishing and varied beautiful nature of this Universe. The waist of our Lord expresses the celestial nature of His self!

After explaining the meditation on the laps and waist, now, the meditation of the 'navel' (Naabhi) is told to be done by the devotee — as per the following verse.

नाभिहृदं भुवनकोशगुहोदरस्थं-
यत्राऽऽत्मयोनिधिषणाखिललोकपद्मम्।
व्यूढं हरिन्मणिवृषस्तनयोरमुष्य-
ध्यायेद्वयं विशदहारमयूखगौरम्॥२५॥

VERSE 25 Meaning: "The stomach of our Lord holds the lake of the "navel", which is the basis and refuge of all the Universes! The devotee should meditate on this 'navel' of our Lord. In this "navel" only, the lotus flower, which was the basis for Lord Brahma had got manifested. Then, the devotee should meditate on the two parts of the chest of our Lord, resembling the most best precious emerald gems. In this holy chest of our Lord, the rays of the white garlands worn by Him, make these look, as of golden color!"

श्रीसुबोधिनी : नाभिहृदमिति। शयान एव भगवान् ध्येय इति लक्ष्यते, तादृश एव रूपे भगवतो नाभिकमलात् ब्रह्मोत्पद्यत इति। हृदत्वेनाऽतिगम्भीरत्वम्, सर्वजीवानामाधारत्वं च; तस्मिन्नेव ध्याते भौतिको जीवभावो गच्छतीति। भुवनात्मको यः कमलकोशः तस्य गुहा गुप्तस्थानं तादृशं भगवदुदरम्। उदरे हि जगत्तिष्ठति। कोशस्थितश्च न जलादिभिरुपहन्यते; तथा भगवदुदरे स्थिताः प्राणिनो न सङ्घातैरुपहन्यन्ते। एतावता तुन्दिलो भगवानिति ज्ञापितम्, तादृशस्यैवोदरमध्ये नाभिर्भवति। नाभेर्माहात्म्यमाह—यत्रेति। आत्मयोनेर्ब्रह्मणः तस्य या धिषणा बुद्धिः, आध्यात्मिकं रूपम्; तदेव अखिललोकात्मकं पद्मम्। नाभौ ब्रह्मा, बुद्धिः, पद्मं चेत्याधिदैविकादयस्त्रयोऽपि नाभौ निरूपिताः। भगवतः स्तनयोर्द्वयं च ध्यायेत्। हरिद्वर्णमणिवृषौ यौ स्तनौ। हरिन्मणिः कामपूरकश्चिन्तामणिः; तत्र श्रेष्ठो भगवद्धर्मलक्षणः। स उभयविधोऽपि द्वयत्वेनोक्तः। तस्य व्यूढता भगवदवयवभ्यः स्वतन्त्रतया प्रकाशमानत्वम्। विशदो यो हारो मुक्तानाम्; विशदानां निर्मलानां वा यो हारः। तस्य मयूखैर्गौरम्। भगवद्धर्माः शुकादिभिः परिसेव्यमानाः सर्वेषां रागहेतवो भवन्ति। विशदत्वं नानायोगचर्याद्यभावः, अलौकिकरणाभावो वा ॥२५॥

वक्षो भावयेदित्याह—

SRI SUBODHINI: A devotee should meditate on our Lord, who is “sleeping” also! When the Lord was asleep only, Lord Brahma had got manifested from His navel! The “navel” has been compared to a “lake” — as it is very brilliant (with grandeur), and it is the “basis” (Aadhaar) for all the “Jeevas”! By meditating on this “navel”, a Jeeva loses his attitude of being a “physical Jeeva” only! The lotus flower symbolizes the entire Universe and it’s residing secret place is our Lord’s stomach! In other words, the entire Universe, is stationed in our Lord’s “stomach” only! — and the “Jeeva”, situated inside our Lord’s stomach is not affected by the pain and sorrow of the “bodies”! (i.e. by the elements)

Thus our Lord's stomach is huge and vast, with a very prominent navel! The glory of this navel is being described. Lord Brahma, the intellect and the lotus flower – these three celestial forms have been described as being based in the navel!

A devotee should meditate on the two parts of our Lord's "chest" also. They resemble the green colored emerald gems (i.e. equal to). An emerald is considered, as a stone, which fulfils the "desires" of the heart – like the divine wish fulfilling Chintamani gem! All the qualities and virtues of our Lord are present here viz. the two types of His virtues are symbolized by the two parts of His chest! This chest has its own brilliance, independent of all the other "parts" of our Lord! Our Lord has worn long pearl (white) necklaces (garlands) and the rays of these garlands show the chest, as "golden in color"! It is the love for the Lord, which has made Sri Sukadeva and others serve and worship our Lord and His virtues. The word "Visada" used here, means the absence of the various types of Yogic practices or the absence of any supernatural action. "Visada" by itself means "clean and pure" i.e. pure love for our Lord.

A devotee should meditate and unite his mind with the holy chest of our Lord i.e. thinking in a concentrated way! – as per the following verse.

वक्षोऽधिवासमृषभस्य महाविभूतेः पुंसां-

मनोनयननिर्वृतिमादधानम्।

कण्ठं च कौस्तुभमणोरधिभूषणार्थ-

कुर्यान्मनस्यखिललोकनमस्कृतस्य॥२६॥

VERSE 26 Meaning: "The devotee should meditate on the "chest" of our Lord! – as this is the residing

place of Goddess Mahalaxmi! This holy chest of our Lord gives great bliss to the mind and eyes of everyone! After this, the devotee should meditate on the “neck” of our Lord, which illumines brilliantly even the “Kautubha” gem worn by the Lord, on His neck!” (i.e. our Lord has worn this gem, with a view to enhance it’s brilliance!)

श्रीसुबोधिनी : वक्षोऽधिवासमिति। ऋषभज्ञस्य वक्षो महाविभूतेर्निवासम्, पुंसां मनोनयनयोर्निर्वृतिमादधानम्। वक्षो हि स्वरूपतः कार्यतश्च सर्वोत्तमम्; तत्र स्वरूपमृषभस्य श्रेष्ठस्येति। श्रेष्ठता हि हृदयधर्माद्भवति; यादृशमन्तर्हृदयं तादृशमेव गोलकं भवति। भगवत्स्त्वानन्दमयस्य नैवविधोऽपि भेदो विद्यते। अतो यावन्तो भगवदुणाः पुरुषोत्तमत्वज्ञापकाः, ते सर्वे वक्षसीति ऋषभसम्बन्धेनैव स्वरूपमाहात्म्यमुक्तम्। कार्यतो माहात्म्यं द्विविधम्—ऐहिकं स्त्रीधनाद्यात्मकम्, पारलौकिकं परमानन्दहेतुत्वम्। तत् क्रमादाह। विभूतेर्लक्ष्म्याः सर्वैहिकपुरुषार्थरूपायाः निवासस्थानमिति। आनन्दोऽपि बाह्याभ्यन्तरभेदेन द्विविधः; तदुभयमाह—मनसो नयनयोश्च निर्वृतिमासमन्तादधानमिति। कामादिकृतदोषवशात् तथात्वं वारयति—**पुंसांमिति**। बहुवचनं काकतालीयव्युदासाय; सर्वेषामेव पुंसां। कण्ठं च ध्यायेदित्याह—**कण्ठमिति**। कण्ठो हि द्विविधः—बाह्य आभरणाधारभूतः, आन्तरः सर्ववेदोद्गमहेतुर्जगद्गुरुः। आभरणानि चातिप्रियाणि कण्ठे धार्यन्ते; भगवतस्तु मुक्तभक्तापेक्षया नाऽन्यः प्रिय इति तेषां तत्त्वरूपस्य कौस्तुभमणेरधिकभूषणमर्थो यस्य। मणिना हि न कण्ठो भूष्यते, किन्तु कण्ठेन मणिः। सुवर्णादिकं तस्यापि भूषणं भवति तद्व्यावृत्त्यर्थमधिकं भूषणमित्युक्तम्। चकारात् स्कन्धद्वयमपि। अखिललोकनमस्कृतस्येति वेदोद्गमहेतुरखिलगुरुर्भगवान्निरूपितः ॥२६॥

SRI SUBODHINI: Our Lord Sri Purushothama’s chest is the residing place of Goddess Sri Mahalaxmi, and gives bliss to the mind and eyes of everyone! This “chest” is considered as the “best”, both from the point of the “task” and it’s “nature”! The divine form and nature of our Lord Sri Purushothama also is the “best”!

The real glory of our Lord is due to the virtues of our Lord's heart! As our Lord is full of "bliss", there is no limitation for our Lord or division, as the bliss in the heart, mind etc. Due to this, all the divine virtues of our Lord, which indicate the "Sri Purushothama" nature of our Lord (i.e. which make us know our Lord as Sri Purushothama), are all fully present, in the chest of our Lord.

Now, the glory of the "chest" of our Lord, from the point of view of the "tasks", is told to be two-fold. (1) Of this world, (2) of the other world. The glory of this world will consist of one's wife, wealth etc., and the glory for the "other world" will be the cause for the origin of the highest bliss (of our Lord).

Our Lord's holy chest is the residing place of Goddess Mahalaxmi, who symbolizes all the "human" goals of this world. The "bliss" (Aananda) is also of two types viz. (1) Inside, (2) outside. That is why, it is stated here, that the Lord's chest confers both viz. the total bliss for both the eyes (external) and mind (internal).

Now, our Lord speaks about the meditation of the neck. The neck is of 2 kinds. (1) The external neck, which is symbolic of those, who are living. (2) The inner one, which is the cause for the origin of all Vedas, and is the "Jagatguru" - the Guru of the Universe. The most desired ornament is usually worn on the neck! OUR LORD CONSIDERS HIS LIBERATED BHAKTHAS AS HIS MOST BELOVED ONES AS HE LOVES THEM MOST! These beloved devotees are symbolized as "one principle", in the form of "Kaustubha gem"! Our Lord's neck's main task, is to make this Kaustubha gem as more brilliant and illuminated! In fact, through this Kaustubha gem, the beauty of the neck is not enhanced at all! It

is the other way! It is the neck of our Lord, which makes the Kaustubha gem, more brilliant. Though, there are materials like gold available, which can enhance the brilliance of the gems, here, the brilliance of this gem has got increased, only through the association of our Lord's neck! The syllable "Cha" (and) has been used to indicate, both the "shoulders" i.e. the devotee should meditate on the shoulders of our Lord also.

Our Lord, being the Lord of the Universe, is fit to be prostrated by everyone, in this Universe! This has been said because our Lord is the originating place of all the Vedas, and He is also the "JagatGuru" (teacher of the Universe). Both these "truths" are also explained. (or get proved).

बाहूँश्च मन्दरगिरेः परिवर्तनेन निर्णिक्तबाहुवलया न धिलोकपालान्।
सञ्चिन्तयेद्दशशतारमसह्यतेजः शङ्खं च तत्करसरोरुहराजहंसम्॥२७॥

VERSE 27 Meaning: "The devotee should meditate on the 4 arms of our Lord, on which all the protectors of the Universe are totally dependent, (i.e. their basis and refuge). The bangles and other ornaments worn on these holy hands, have become more brilliant, due to scratching with the Mandara mountain, when the Lord's hands, along with these ornaments, held this mountain during the time of churning of the ocean of milk, to get "nectar"! In the same way, the devotee should meditate on the 1000 spiked "Sudarsana" discus, whose fiery power can never be tolerated by anyone! He should meditate also on the conch kept by our Lord in His lotus hand, shining like the king of swans!"

श्रीसुबोधिनी : बाहूँश्च ध्यायेत्। चकारात् बाहुस्थिता देवाः। बाहवो ह्यमृतमथने व्यापृताः, देवेभ्योमृतं पायितवन्तः। वलयास्तत्र वेष्टनरूपाः पुरुषार्थाः।

मन्दरगिरेः परिवर्तनेन परितो भ्रामणेन, निर्णिक्तान्यन्योन्यं मिलितानि, घर्षणेनोज्ज्वलीकृतानि वा, बाहुवलयाणि येषाम् अधिकृता लोकपालाश्च येषु। तेषु हस्तेषु चक्राद्यायुधानि ध्येयानि। तत्र प्रथमं सुदर्शनं ध्येमित्याह—सञ्चिन्तयेदिति। दशशतारं चक्रम्, दशशतान्यारा यस्य। कालचक्रं निर्दिष्टम्। शतमित्यपरिमितनाम। दश प्राणा भवन्ति। प्रत्येकं दशानां शतान्याराः कालावयवा भवन्ति। तेन सर्वप्राणहारि कालात्मकं सुदर्शनं चक्रम्। प्रतीकाराभावायाह—असह्यतेज इति। तस्य तेजो यदूर्मयः। कालगुणांश्च सोढ्वा। प्रतीकारः कर्तव्यः, तदेव त्वसह्यम्। शङ्खं च ध्यायेत्। चकारात् सर्ववेदांश्च तद्रतान्। तस्य भगवतः करसरोरुहे करकमले, राजहंसरूपम्। भगवत ओष्ठकान्त्या आद्यन्तयोरारक्तिमा, स शब्दश्चेति लोहितास्यचरणः कूजन् हंसः कमलमध्यस्थो निरूपितः। स हि क्षीरनीरविवेककर्ता भगवत्प्रीतिबोधकश्च ॥२७॥

SRI SUBODHINI: The devotee should meditate on the holy hands of our Lord. The syllable “Cha” (and) indicates to the celestial deities, in the hands of our Lord, and our Lord desired, that these celestial deities also should be meditated upon! Our Lord, had made the celestial deities to drink, through His hands, the “nectar”, which had emerged from the churned ocean of milk. The bangles and armlets in our Lord’s arms, symbolize all the four human goals. On holding the Manthara mountain steady, when it was being used, as the churning rod, for churning the ocean of milk, the ornaments on the hands got scratched against each other, and became more brilliant and shining! These are the 4 holy hands, which form the basis and refuge of all the protectors of this world!

A devotee should meditate on the holy Sudarsana discus kept by our Lord, in His hand. It has 1000 spikes (Dhaara). This symbolizes the “wheel of time”! The word “Sata” (100) denotes “limitless number” and the word

“Dasa” (ten) indicates the 10 “vital airs”! (Praana) The Sudarsana discus is capable of taking all the 10 types of “vital airs”! No one can defend this discus, as it is intolerable and indefatigable. A devotee can put up with the difficulties created by the factor of “time” and take also “avoidance” actions. But this is not possible against this wheel of time!

Our Lord, then says, that the devotee should do meditation on His “conch”. The syllable “Cha” (and) denotes the “Vedas”, which are situated inside this conch! This “conch” shines in the lotus hand of our Lord, like the king of swans! Because of the brilliance (Kaanti) of our Lord, in the top and bottom portions of the conch, there is a “red hue” (i.e. it’s face and feet). It looked, as though, the royal swan, while doing it’s “Kunjan” (noise) has come to sit on the lotus like hand of our Lord! The conch is, in this way, compared to this white ‘royal swan’, with it’s beak and feet showing off slight red hue! This royal swan is capable of separating milk from water. Here, the conch represents the joy and cheerfulness (Preeti) of our Lord!

कौमोदकीं भगवतो दयितां स्मरेत-

दिग्धामरातिभटशोणितकर्दमेन।

मालां मधुव्रतसमूहगिरोपघुष्टां चैत्यस्य-

तत्त्वममलं मणिमस्य कण्ठे॥२८॥

VERSE 28 Meaning: “The beloved mace of our Lord “Kaumodaki”, is seen with the stains of blood of opposing warriors (punished by our Lord). The beautiful “Vanamaala” is seen surrounded by the humming bees! On our Lord’s holy neck, there is the illuminated “Kaustubha” gem, which symbolizes the purity of all the

“Jeevas” — A devotee should meditate on all these holy ornaments of our Lord!”

श्रीसुबोधिनी : कौमोदकीमपि स्मरेत्। सा ह्यासन्यरूपेति। भगवतः प्रिया; अपहतपाप्मत्वाच्च सर्वदैत्यहननहेतुरुक्तः। तदाह—दिग्धां व्याप्तामरातीनां शत्रूणां ये भटास्तेषां शोणितकर्दमेन। यथा निष्पापः पुरुषो महान् भगवत्प्रियः, एवं दैत्यहन्ताऽपि भगवत्प्रियो भवति। मालामपि ध्यायेत्, मधुव्रतसमूहगिरा उपघुष्टाम्। मधुव्रताः मनोहरनियमयुक्ताः, मध्येव व्रतं यस्येति; वेदा अपि भगवत्प्रतिपादनमेव कुर्वन्तीति। तेषां समूहः; स एव वेदः। तेषां गीर्धर्मज्ञानरूपा, तथा उपघुष्टा भगवत्कीर्तिर्भवति, यद्धर्मादिभिर्न भवति तत्कीर्त्या भवतीति। मालायाः कण्ठ एव स्थानमिति पूर्वोक्ता एव कण्ठः कौस्तुभभूषणत्वेनोक्तः पुनः स्मार्यते। चैत्यस्य चित्ताधिष्ठातुर्जीवस्य तत्त्वं यत्, सङ्घाते अप्रविष्टं निजं रूपम्, स एव कौस्तुभमणिः; तदस्य भगवतः कण्ठे। मालां च मणिं च कण्ठे ध्यायेदिति सम्बन्धः। भक्तैः सह भगवत्कीर्तिर्ध्येयेति यावत् ॥२८॥

अतः परं वदनारविन्दं ध्यायेदित्याह—

SRI SUBODHINI: A devotee should meditate on the “Kaumodaki” mace of our Lord! This mace represents the most important vital air of “Aasaanya”, and is very dear to our Lord! — especially so, because, this mace is totally “sinless”, and assists our Lord, in destroying the demons, who are wicked! It is now seen with the stains of blood of the enemy warriors! A SINLESS PERSON BECOMES VERY DEAR TO OUR LORD! In the same way, the mace which destroys the wicked persons, also has become very dear to our Lord!

A devotee should meditate on the holy Vanamaala garland of our Lord. This garland is being praised and served by the humming bees! Here, the bees are hailed here as ‘Madhuvrata’ — meaning, that they are vowed to imbibe only “honey”, and nothing else!

The Vedas also describe and praise our Lord only,

and here, the groups of bees are compared to the Vedas. The "words" (chanting) of the Vedas symbolize both "Dharma" and "Jnana", and the Vedas always sing the "praise of fame" of our Lord.

The neck is adorned with the illuminated "Kaustubha" gem. The word "Chaitya" means the "Jeeva" (the presiding deity of the mind) and it's "principle". Here, this gem is compared to the "Jeevas", who have not yet entered into the "bodies" i.e. pure and sacred "Jeevas" are deemed to be kept by our Lord, in His neck, as this gem! A devotee should meditate on both – the garland and the gem – as adorning our Lord's neck! IN OTHER WORDS, ALONG WITH THE MEDITATION OF THE BHAKTHAS OF OUR LORD, A DEVOTEE SHOULD MEDITATE ON THE "FAME" OF OUR LORD TOO!

After doing meditation of "Kaumodaki" and others, the devotee should meditate on the lotus face of our Lord – as per the following verses.

भूत्यानुकम्पितधियेह गृहीतमूर्तेः-

सञ्चिन्तयेद्भगवतो वदनारविन्दम्।

यद्विस्फुरन्मकरकुण्डलमण्डितेन -

विद्योतितामलककपोलमुदारनासम्॥२९॥

यच्छ्रीनिकेतमलिभिः परिषेव्यमाणं-

भूत्या स्वया कुटिलकुन्तलवृन्दजुष्टम्।

मीनद्वयश्रियमधिक्षिपदब्जनेत्रं -

ध्यायेन्मनोमयमतन्द्रितमुल्लसद्भु॥३०॥

VERSES 29 and 30 Meaning: "Sri Hari, our beloved Lord, has taken the incarnation in this world, only with a view to shower His grace on His devotees!

Hence, the devotee should meditate on the lotus face of our Lord. This beautiful face is seen with an enchanting nose, along with ears, shining with brilliant dangling earrings of the shape of fish! With exquisite brilliance are seen, our Lord's cheeks, which are pure. All of these are seen with astonishing beauty and attractive to the mind!

The black hair locks, with curly hair, are seen making the lotus face of our Lord as very beautiful! This lotus face is being seen as ignoring the beauty of the pair of fish (through our Lord's beautiful eyes), which are seen playing and jumping on the lotus face, and very brilliant. A devotee should meditate on such a beautiful face of our Lord, in his mind, with total absorption. He should be alert, avoid laziness, and do this meditation of this enchanting and gracious holy lotus face of our Lord!"

श्रीसुबोधिनी : भृत्येति। तदेव वदनारविन्दं ध्येयम्, यत्सर्वजनीनम्; तदैव च सर्वजनीनं भवति, यदि भूमावतरति; अवतारश्च तदैव भवेत्, यदि भृत्यानां दुःखं भवति। तदाह—भृत्यानामनुकम्पितधिया गृहीता मूर्तिर्येन। अवतीर्णस्याऽन्यथा शङ्काव्युदासायाऽऽह—भगवत इति। दृष्टिमात्रेणैव तापापनोदनादरविन्दत्वम्। तन्मुखारविन्दमनुवर्णयति। सार्द्धेन—यद्विस्फुरदिति यन्मुखारविन्दं विशेषेण स्फुरति मकराकृते कुण्डले ताभ्यां मण्डितेन गण्डयुगलेन; वल्गितेनेति पाठे मकरकुण्डलयोर्यद्वल्गितम्, चालनेनोत्पन्नं तेजः; तेन विद्योतिते अमलकपोले यत्र। उदारा नासा यत्र। यत्पुनर्मुखारविन्दमलिभिः परिषेव्यमाणम्, स्वयैव भृत्या असाधारणकान्त्या च परिषेव्यमाणम्। कुटिलानां कुन्तलानां वृन्दैर्जृष्टम्। मीनद्वयस्य श्रियमधिक्षिपत् दूरीकुर्वत् अब्जसदृशं नेत्रद्वयं यत्र। मनोमयम्, सर्वेषामेव मनांसि तत्र निरन्तरं वर्तन्त इति मनःप्रचुरम्। अतन्द्रितं सावधानतया उल्लसन्त्यौ भ्रुवौ यत्र। एवं नव विशेषणानि मुखे निरूपितानि नवरसजननाय, सर्वेषां च वशीकरणाय। नवविधा भक्तिश्च निरूप्यते। मुखं ह्यानन्दरूपस्य

types of Bhakti also are explained.

भगवतो भक्तिरसात्मकं फलं भवति; विषयश्चरणौ; आश्रयो जीवः। नवरसा अपि मुखे अभिव्यक्ताः। कपोलौ च भक्तिरसानुभवे भक्तानां समाजस्थानमेव भवति; तत्र क्रियापरां ज्ञानपराश्च भक्ता उल्लसन्ति। साङ्ख्ययोगौ मकरकुण्डले। शाब्दं प्रमाणं श्रोत्रम्, अनुभवरूपं चक्षुः शाब्दे प्रमाणे। साङ्ख्ययोगयोः योऽयमनुभावः, तद्वर्णितम्। तेन विद्योतितत्वं क्रियाज्ञानशक्त्याऽऽविर्भावः। उक्तमभक्तानां परस्परं श्रोतॄणां समाजत्वादमलत्वम्। अनेन श्रवणपरिकरो महान् निरूपतिः। उदारे नासे कीर्तनम्; कीर्तनस्य सर्वपुरुषार्थदातृत्वादुदारत्वम्। मुखे हि नासिकैव प्रधानम्, जगति सौन्दर्यदानात् भगवन्नासिकाया उदारत्वम्; भगवत्स्थित्यैव सर्वेषां सर्वपुरुषार्थसिद्धिः। स्थितिप्रतिपादिकाया नासिकाया उदारत्वम्। श्रीनिकेतमिति। लक्ष्म्या स्थितिः। स्मृतिरूपा; भक्तौ श्रीः स्मृतिरेव। अलीनां परितः सेवनम्, प्रकारान्तरेण भक्तानां पादसेवनम्। स्वया भूत्या सेवनं चाऽर्चनं स्पष्टमेव। कुटिला वक्रा कुन्तला वन्दनात्मका भवन्ति। वन्दने हि पुरुषः कुटिलाकृतिर्भवति, अन्यथा भगवति कुटिलानां स्थितिर्न स्यात्। कुं पृथिवीं तरन्तीति। यथा जले तरन्तो यादृग्रूपा भवन्ति, तथैव पृथिव्यां नमन्तः। वृन्दं शतादिसङ्ख्यावृत्तिः, तेनाऽपि जुष्टमिति रसनमनं प्रतिपादितम्। दास्यं प्रत्यक्षं परोक्षमन्तर्बहिश्च; अन्तर्मूलदूरीकरणरूपम्, बहिः सौन्दर्यरूपं च। मीना जलस्थमलनाशकाः; तच्च मलं बाह्याभ्यान्तरभेदेन भवतीति मीनद्वयं शोधकद्वयं पापाविद्यानाशकरूपम्। दास्यं तूभयसामर्थ्यमपि क्षिपद्भवति। आकृतौ वर्णना तु स्पष्टैव; रसार्थं परिभ्रामणे तथैव प्रतीतिः। बहिः शोभार्थमब्जमित्याह। नेत्रद्वयं सर्वानुभवहेतुः, तथैव दास्यमिति। मध्ये पुनर्ध्यानकथनं सप्तानां स्वाधीनानां भिन्नतया ज्ञापनार्थम्। मनोमयं सख्यम्, नहीश्वरेण वस्तुतः सख्यं भवति। भुवोरुल्लास आत्मसमर्पणं भवति। फलमुखं चैतल्लक्षणम्, 'तद्भूविजृम्भः परमेष्ठिधिष्ण्यम्' इति, आत्मस्थाने ब्रह्मा निवेशित इति 'ये यथा मां प्रपद्यन्ते' इति वाक्यात् आत्मसमर्पणमुक्तं तत्फलनिरूपणेन ॥२९॥३०॥

एवं नवविधभक्त्यनन्तरं भगवतो ज्ञानशक्तिं मायाशक्तिं च निरूपयति द्वयेन—

SRI SUBODHINI: Our Lord's lotus face is worthy of loving meditation, as it confers the highest benefits on everyone! He comes to belong to everyone, when He takes His gracious incarnation, on this earth. This incarnation on this earth happens, only when the Lord sees the sorrow of His devotees (servants). In this way, the Lord takes His incarnation, to shower His grace and compassion on His devotees! (Bhagavataha) Only our Lord can take such an "incarnation"!

By the "mere" sight, our Lord is capable of removing the sorrow of everyone!; that is why, His face is explained here, as a beautiful large "lotus" flower! Through 1 $\frac{3}{4}$ verses, our Lord's lotus face is being described here.

Our Lord's face and cheeks are adorned with the most brilliant earrings of the shape of fish. The "dangling" nature of these earrings originates the brilliance of reflected light, and it illuminates the pure cheeks of our Lord. Our Lord is seen with an exquisite "nose". This face is served by the groups of humming bees. It has extraordinary beauty which is its own! — seen with locks of beautiful curly hair! The two eyes are so very beautiful like two lotus flowers, which "ignore" the beauty of the jumping playful pair of fish!

Our Lord's face is so enchanting to everyone, that their mind is always established on His lotus face! His two eyebrows are so exquisite!

In this way, the nine beautiful virtues of our Lord's holy lotus face originate the "9 Rasas" (9 types of bliss) and also are present to bring everyone under His loving control! (i.e. being belonging to). Through this, the 9 types of Bhakthi also are explained.

Our Lord's lotus face is of the form of "bliss" and gives the result of the bliss of Bhakthi to His devotees. His two cheeks represent the seat of experiencing the bliss of Bhakthi. The devotees wedded to "actions" (Kriya) and "knowledge" (Jnana) get delight through these two cheeks!

The two earrings symbolize the two paths of "Saankhya" and "Yoga". His ears symbolize the proof of "sound" (the Vedas). The spiritual experience is symbolized by His eyes! The movement of the pair of earrings symbolizes the established spiritual experiences of Saankhya and Yoga!

The groups of the highest (best) devotees of our Lord, who listen to the "Leelas" of our Lord, have caused the beauty of the cheeks of our Lord! Our Lord's "servants" are also referred to here! The beautiful nose symbolizes the aspect of "Keertan" (singing) of our Lord's "Leelas". This "Keertan" endows the devotee with all the desired goals.

Goddess Laxmiji symbolizes the virtue of "Shree" (wealth) of our Lord. The devotees remember her in this way! The reference to the "serving" of our Lord, on all the four sides, through the humming bees, symbolizes the service rendered to the holy feet of our Lord by His devotees! They adore and serve Him with their 'Bhakthi'. The wavy hair locks symbolize those devotees who "cross" this earth (Kuntara) and who prostrate to our Lord with deep Bhakthi. (Here the hair locks are compared to the persons, who swim in water also.)

The sense of "servitude" (Daasyam) to our Lord is both external and internal (both outside and inside). The

inside devotion removes all types of blemish from inside. The two fish (of the earrings) therefore remove the sins and ignorance of the devotee. (Like "fish" cleans the water of all types of dirt!) The "servitude" of our Lord also is capable of destroying the sins and ignorance of the devotee.

The eyes are compared to the lotus flower, for the sake of explaining their external beauty. Both the "eyes" confer the highest bliss on everyone, through the sense of service and worship of His devotees.

The Lord says, that a devotee should do meditation on the lotus like eyes of the Lord. The word "Manomaya" (filled in the mind) refers to the loving "friendship" (Sakhyam) with our Lord. But, in reality, this sort of friendship with our Lord is very difficult to achieve!

The exuberance of the two eyebrows symbolizes the Bhakthi, wherein everything is consecrated to our Lord (Aatmasamarpan). These eyebrows are the residing place of Lord Brahma. Our Lord has kept Lord Brahma, in His own place of "Aatma" — as told by Him in the Gita, "He who surrenders to Me with his particular attitude and way, I also accept him in the same way". Through this, our Lord has told about the result conferred by Him, on the devotee, doing his total consecration of himself, to our Lord!

After describing, in this way, the 9 types of "Bhakthi", through the next 2 verses, our Lord is describing His power of "Jnana" (Jnana Sakthi) and "Maya" (Maya Sakthi).

तस्यावलोकधिकं कृपयाऽतिघोरतापत्र-

योपशमनाय निसृष्टमक्ष्णोः।

स्निग्धस्मितानुगुणितं विपुलप्रसादं-

ध्यायेच्चिरं विततभावनया गुहायाम्॥३१॥

VERSE 31 Meaning: “A devotee should, meditate for a very long time, in the cave of his heart, with an attitude of Bhakthi, the beauty of our Lord’s eyes and His looking at us — which are filled up with the grace and a loving smile and which virtues are seen, as ever increasing by each second! It showers unlimited gracious blessings on the devotees at all times! These eyes have got manifested only for the sake of making the terrible three fold sorrow of His devotees, peaceful and quiet.”

श्रीसुबोधिनी : तस्येति। भगवतोऽवलोकमधिकं ध्यायेत्। तस्याऽनिष्टनिवारकत्वमिष्टसाधकत्वं च निरूपयति। अक्ष्णोरवलोकनं लौकिकालौकिकामृतरूपमाध्यात्मिकादित्रिविधमपि तापमुभयविधं नाशयति; यतः कृपया तापत्रयोपशमनाय **निसृष्टम्**। कृपाहेतुर्भक्तिरुक्ता। फलार्थमाह—**स्निग्धं** यत् **स्मितम्**, भक्त्यर्थं यो मोहः, तेन **अनुगुणितम्**। ज्ञानशक्तिर्भक्तिसहिता न भक्त्यर्थाध्यासेन विरुध्यते। **विपुलः प्रसादः** स्वतन्त्रभक्तिपर्यन्तः, तावज्ज्ञानं सिद्धति। तद्बहुजन्मभिर्भवतीति तस्य स्वरूपं ज्ञातुं **ध्यायेच्चिरमित्युक्तम्**। वितता भावना तदुपयोगिसर्वपदार्थानां विचारार्थम्। **गुहायामित्यन्येषां विचाराभावाय ॥३१॥**

ज्ञानेऽपि जाते तदुत्तरा भक्तिश्चेन्न भवेत्, तदा फलं न भवेदिति सर्वथा मोहाभावे भक्तिर्न भवेदिति हासं ध्येयत्वेनाऽऽह—

SRI SUBODHINI: Our Lord’s “seeing us” should be meditated more! This meditation removes all types of sorrow and confers the desired objects! His “look” is both of this world and supernatural — both “nectarian” in nature! This “seeing us”, is capable of destroying both

the worldly and the supernatural, three-fold sorrows of His devotees! Our Lord has kept His virtue of grace (Kripa), for the sake of destroying these three types of sorrow, in His beautiful eyes only! A devotee attains the blessing of "Bhakthi", only through the grace of our Lord! Our Lord has a loving soft smile, so that, He can confer His blessings through this! His smile which is infatuating, confers Bhakthi along with "Jnana"! Our Lord showers His boundless grace of Bhakthi along with "Jnana". This "Jnana" gets originated after assiduous spiritual practices done over many births, and a devotee is asked to meditate, for a very long time, so that he is able to understand it's divine form and nature. The cave of the heart is the best place for this absorbed meditation, as usually, in the heart, there is the absence of other subjects!

Even after the origin of "knowledge", if there is no "Bhakthi", then the "result" and goal are not attained to. Hence, "Bhakth" will arise only, through the "gracious infatuation" conferred by the Lord! Due to this, a devotee should do meditation on the "smile" of our Lord (our Lord's "smile" is the 'infatuating' factor!)

हासं हरेरवनताखिललोकतीव्रशोका-

श्रुसागरविशोषणमत्युदारम्।

संमोहनाय रचितं निजमाययाऽस्य-

भ्रूमण्डलं मुनिकृते मकरध्वजस्य॥३२॥

VERSE 32 Meaning: "Our Lord Sri Hari's "smile" dries up the ocean of tears of His surrendered devotees, caused through their intense sorrow! His smile, in this way is benignly generous! Our Lord Sri Hari has made His "eyebrows", in such a way, through His powers of "Maya" that, He is able to infatuate the Lord of cupid,

for the sake of conferring benefits on the sages. A devotee should meditate on both this “smile” and the “eyebrows” of our Lord!”

श्रीसुबोधिनी : हासमिति। भगवतो हासं ध्यायेत्। अतिक्लिष्टानां क्लेशाभावहेतुत्वात् हरेरित्युक्तम्। तदाह—अवनता ये अखिललोकाः, तेषां तीव्रो यः शोको भगवद्विरहजनितः, सर्वभक्तप्रत्ययसाक्षी; तज्जनिताश्रूणां सागरस्य शोषणं येन। मायामोहेनैव एवं भवति, अन्यथा निरन्तरमनिर्वृत एव तिष्ठेत्। न च परमपुरुषार्थहानिरित्याह—अत्युदारमिति। विरहानिवृत्तिः शीघ्रं परमपुरुषार्थदायिनी; तथापि प्रतीत्या दुःखात्मिका भवतीति तां निराकृत्य स्वयमेव तं पुरुषार्थमधिकारमपि सम्पाद्य प्रयच्छतीत्यत्युदारो हासः। ननु दीनेषु भक्तेषु कथं हास उत्पन्न इत्याह—संमोहनायेति। मकरध्वजज्ञस्य संमोहनाय। मुनयो हि भगवन्तं ध्यायन्ति, तत्र भगवदैश्वर्यं दृष्ट्वा मुनीनां स्पृहा भवत्विति पूर्वं तैर्निर्जितः कामः बाधकत्वेन भगवत्सान्निध्ये उपतिष्ठति। तदा स चेन्न मुग्धो भवेत्, मुनीनां सर्वमेव कार्यं नश्येदिति कन्दर्पसंमोहनाय हास्योत्पत्तिः। सोऽपि भगवन्मुखसौन्दर्यं दृष्ट्वा विस्मितो मुनीनां मोहं न सम्पादयति। निजमाययेत्याधिदैविकमपि कामं मोहयितुं हासस्य बलं निरूपितम्। अस्य भ्रूमण्डलमपि ध्यायेत्। तस्याऽपि हासवत् कार्यसाधकत्वम्। मृत्युरूपत्वात्परं नाशकत्वं दुष्टविषयकमेव। मोहे जीवानां स्वत एव दुःखाभावः; भ्रूमण्डलध्याने तु भगवत्कर्तृक इति द्वयं निरूपितम्। मकरो हि क्रूरात्मा, ततस्तस्य क्रौर्यं निरूपितम्। मण्डलं मण्डलीकृतकार्मुकत्वाय ॥३२॥

भगवतश्च प्रहसितं ध्यायेत्, पूर्वध्यानेषु सर्वबाधकव्यामोहार्थम्—

SRI SUBODHINI: A devotee should meditate on the “smile” of our Lord. By using our Lord’s holy name of “HARI”, it is indicated, that our Lord mitigates the intense sorrow of His suffering devotees! Those, who prostrate to our Lord, in total surrender, pass through the intense sorrow of being “separated” (Viraham) from our Lord. The witness for these pangs of separation are the devotees only! The ocean of tears caused by the sorrow

of separation, is dried up by our Lord's "smile"! Our Lord, "infatuates" these devotees, through His 'Maya' power and through this, the oceans of sorrow get dried up! If this is not done by our Lord, then, these devotees will remain in sorrow, forever! This sort of "infatuation" caused by the Lord does not affect negatively by the attainment of the highest goal of Bhakthi and "Darsan" of our Lord. That is why, it is said here, that this "Maya power of our Lord is very gracious and generous"! — due to which, the sorrow of separation gets ended coupled with the attainment of our Lord (Parama Purushaarth Praapthi). But, superficially, this "Maya" power looks, as though, it will give "sorrow"! Hence, our Lord's "smile" negates this effect of His "Maya", and confers the necessary authority and deserving nature to attain this highest goal. Due to this only, it is explained here, that our Lord's "smile" is graciously generous!

Does this mean, that our Lord has a "smile" on seeing His pitiable and low feeling suffering devotees? This is being answered, by telling that, when the sages do the meditation on our Lord, then, they are shown the virtue of "opulence" (Aishwaryam) of our Lord. The Lord of cupid entices them to seek this "opulence" from our Lord! But the sages do not seek this 'opulence' from our Lord (as they seek "HIM" only). Our Lord then shows His smile to 'infatuate' the desire (Kaama) of these sages! — as through this infatuation only, they will attain "Bhakthi" to our Lord! The Lord of cupid also gets "wonderstruck", after seeing the beauty of our Lord's face! Due to this, the Lord of cupid, no longer can "infatuate" these sages! — even the celestial Lord of cupid (let alone the physical form of desires) cannot affect these sages. This goes to prove the strength of our Lord's

"smile".

A devotee should meditate on the "eyebrows" of our Lord also, as they accomplish many "tasks"! Only wicked persons resort to kill someone, so that they do not confront any problem, from the "killed" one! Our Lord does not do this. His "infatuating" the devotees, leads to the automatic mitigation of their sorrows! In the meditation done on these "eyebrows", infatuation caused by our Lord, arises! A whale is supposed to be very cruel. Here, the reference to the 'whale', is to denote cruelty and harshness. Our Lord is supposed to treat His curved eyebrows, as a "bow", in which, the arrow is already strung, for the sake of destroying all cruel and wicked persons!

In the above verse, meditation on our Lord's 'smile' has been told. When we meditate on our Lord's "laughter", then it is done only for the sake of "infatuating" (negating) all the "obstructions", which we experience while doing this meditation!

ध्यानायनं प्रहसितं बहुलाधरोष्ठभासाऽरुणा-

यिततनुद्विजकुन्दपङ्क्ति।

ध्यायेत् स्वदेहकुहरेऽवसितस्य-

विष्णोर्भक्त्याऽऽर्द्रयार्पितमना न पृथग्ददृक्षेत्॥३३॥

VERSE 33 Meaning: "A devotee should meditate with intensely loving attitude, on our Lord Sri Hari, who is present in our heart, in His beautiful form with open laughter! He is deserving to be meditated upon in reality! Due to the intense presence of the brilliance of reddish hue in the upper lips, His white pretty small teeth formation, gets the reflection of the reddish colored lips and now are seen, as pretty Kunda flowers (with red hue).

By getting totally one and merged in the mind, on this way of meditation, a devotee attains a state, when he does not want to see any other object or person!"

श्रीसुबोधिनी : ध्यानायनमिति। तत्सर्वेषामेव ध्यानानां स्थानम्; सर्वे हि तत्र प्रतिबन्धनिवृत्त्यर्थं भगवतः प्रहसितं ध्यायन्ति। अत्यानन्दे हि भगवतः प्रहसितं भवति। तत् सर्वविस्मारकं कालादीनपि कथं न मोहयेत्? बहुलमधरोष्ठयोर्यद्वाः दीप्तिः, लज्जालोभयोः स्वरूपधनसङ्कोचः कार्यमिति; तेनकृत्वा अरुणायिता तनुर्यस्या। द्विजा एव कुन्दपुष्पाणि, तेषां पङ्क्तिर्यत्र। प्रहसिते हि दन्ता अपि प्रकटा भवन्ति, ते च कुन्दपुष्पसन्निभाः। पृथिव्यां स्नेहहेतवो दन्ताः पुत्रादिस्नेहरूपाः। त्रिभिश्च सर्वसङ्कोचः। नन्वेतादृशं प्रहसितं स्वात्मानमपि व्यामोहयतीति कथं ध्येयमित्यत आह—स्वदेहकुहरेऽवसितस्येति। यदि भगवान् स्वहृदये प्रकट एव, तदा स्वस्य मोहो न भवतीति सिद्धम्। सिद्धे भगवति मुख्ये सख्यात्मनिवेदने आह—आर्द्रया भक्त अर्पितं मनो यस्य। अपृथग्दर्शनं चाऽऽत्मनिवेदनम् ॥३३॥

एवं पूर्णा भगवति नवविधा भक्तिः सिद्धा ध्यानेन। तस्यां सिद्धायां मोक्ष फलमावश्यकमिति तदुत्पादकध्यायनमानस्य भगवद्रूपस्य निवृत्तिमाह—

SRI SUBODHINI: The meditation, on the “open laughter” of our Lord, is the center of all meditation! For the removal of all types of “obstructions and difficulties”, devotees do this meditation. Our Lord will do “open laughter” only, when His is intensely very happy and blissful! This open laughter of our Lord, makes the devotee forget everything else! Hence, it is capable of infatuating all His other factors too, such as “time” (Kaala) and others!

Our Lord’s upper and lower lips exhibit very brilliant light and attracting power — this brilliance fulfills the task of bashfulness, caused by the attachment to wealth! These lips have reddish color in them. His teeth are white, like the Kunda flowers, arranged in a beautiful way!

When the Lord does His open laughter, then His teeth are also seen — like the Kunda flowers!

Like sons etc. are loved by us, the “teeth” also are loved by us! Everyone, due to this “love”, are bashful of these three i.e. both the lips and teeth! How can then anyone meditate on this open laughter of our Lord, when it infatuates His own “Aatma”? On this, it is said, that when the Lord is present already in our hearts, He will not get infatuated by Himself i.e. through His own open laughter! When our Lord is present in this way, in our hearts, then, we should cultivate our “Bhakthi of friendship” (Sakhya Bhakthi) to Him, together with consecration of our “Aatma” (self). This is called here as the “intense loving Bhakthi” (Ardra Bhakthi). Due to this merger, through one pointed meditation and loving Bhakthi, a devotee is able to see “oneness” with our Lord! In fact, not to experience oneself, as separate from our Lord, is the acme of true Bhakthi and consecration of our “Aatma” to our Lord!

In this way, the 9 types of Bhakthi, in a total way, are attained through this meditation. On attaining them, a devotee attains, certainly, the result of “liberation”! Now the withdrawal of the mind, from the meditated divine form of Sri Hari, is being explained.

एवं हरौ भगवति प्रतिलब्धभावो-

भक्त्या द्रवद्दय उत्पुलकः प्रमोदात्।

औत्कण्ठ्यबाष्पकलया मुहुरर्द्यमानस्तच्चापि-

चित्तबडिशं शनकैर्वियुङ्क्ते॥३४॥

VERSE 34 Meaning: “Through the practice of this type of meditation, the devotee attains total love for our Lord Sri Hari! His heart gets melted, due to the rise

of this love (Bhakthi) to our Lord! Due to the intensity of "bliss" in the body, he experiences horripilation on his body. He bathes his body, again and again, in the tears of love pouring out of his eyes, caused by his intense feeling of love to our Lord! Later, like a fish is attracted and pulled through the fishing rod, to oneself, his mind is able to attract our Lord Sri Hari to himself! He now very slowly, removes the instrument of this mind from this meditated form."

श्रीसुबोधिनी : एवं हराविति। सर्वदुःखनिवर्तके, सर्वपुरुषार्थदायके भगवति प्रतिलब्ध एवं पूर्वोक्तो भावो येन। भक्तेरवान्तरकार्यमाह—द्रवद्दय इति। यथा तापेन हिमघृतादिकं द्रवति, तथा भक्त्या हृदयम्। तस्य द्रवणे देहे वैक्लव्यं भवति, आनन्दप्रतिबन्धकस्य हृदयस्य द्रुतत्वात्। प्रमोदे जाते उत्पुलको भवति। तदा भगवति प्रेमाधिक्यात् कण्ठनिरोधोऽपि भवति। तत औत्कण्ठ्ये या बाष्पकला उत्पद्यते, तया मुहुरर्द्यमानः, सकलायां भक्तौ सिद्धायाम्, तच्चापि चित्तस्य बडिशं वशीकरणहेतुर्भगवद्रूपं मनःकल्पितमिति शनकैर्वियुङ्क्ते त्याजयति ॥३४॥

SRI SUBODHINI: OUR LORD REMOVES ALL SORROWS AND BESTOWS ON US EACH AND EVERY GOAL/RESULT! When the devotee attains the previously described intense love to our Lord, then this love does the following: (1) Like thick cold ghee begins to "melt" through heat, the heart begins to "melt", due to this love for our Lord! (2) Due to this, changes take place on the body. Due to the melting of the heart, which is considered as an "obstruction" to the rise of true "bliss" (Aananda), the body, due to the ever increasing love for our Lord, experiences 'horripilation', and the voice gets choked! (3) Later, on the rise of intense love for our Lord, tears of love begin to pour. Due to the attainment of all the 9 types of "Bhakthi", this intensity of love appears, again and again, and the mind becoming like

a fishing rod attracts our Lord Sri Hari to himself. Now the devotee, very slowly, withdraws this mind from this divine form of our Lord!

मुक्ताश्रयं यर्हि निर्विषयं विरक्तं-

निर्वाणमृच्छति मनः सहसा यथाऽर्चिः।

आत्मानमत्र पुरुषोऽव्यवधानमेकमन्वीक्षते -

प्रतिनिवृत्तगुणप्रवाहः॥३५॥

VERSE 35 Meaning: "Like when the "oil" is totally finished, the flame merges back into it's original cause of "fire" (Tejas); in the same way, freed from the objects of meditation (refuge) and "desire to meditate", the mind enters into the peaceful Brahman! (i.e. it becomes the peaceful Brahman). On attaining this state, the "Jeeva" (devotee), due to the freedom secured from the flow of qualities and the burden of the body etc. experieces and sees the ONE UNDIVIDED "PARAMAATMA" EVERYWHERE, BY BECOMING "FREE" FROM THE DUALITY OF THE MEDITATOR AND THE OBJECT OF MEDITATION!"

श्रीसुबोधिनी : अन्यतो निवृत्तं मनः, भगवन्मूर्तिं कल्पयित्वा, तत्र निर्वृतं स्थितम्; तस्मिंस्तु गते मुक्ताश्रयं निर्विषयं च जातम्। आश्रयत्वविषयत्वे एतावत्कालमत्रैव स्थिते; पूर्वविषयास्तु पूर्वमेव त्यक्ताः। भगवद्रसस्य चाऽऽस्वादितत्वात् इदानीं तत्र विरक्तम्। एवं सर्वथा विषयाभावे, निर्वाणं कारणे लयं स्वयमेव ऋच्छति अपगच्छति। सङ्घाते विद्यमाने न गच्छेदित्याशङ्क्य दृष्टान्तमाह-यथाऽर्चिरिति। दीपार्चिः काष्ठार्चिर्वा, विद्यमानायामेव सामग्र्यां शाम्यति, तथा मनोऽपीत्यर्थः। ततः किमत आह-आत्मानमिति। उपाधिरूपे अन्तःकरणे गते, अत्रैव शरीरे, पुरुषो जीवः, आत्मानं भगवन्तम्, अव्यवधानं व्यवधायकधर्मरहितमेकम्, न तु सजातीयमन्वीक्षते। ननु सत्त्वादिगुणैराध्यात्मिकैर्निरन्तरं रागादिप्रवाहा उत्पाद्यन्ते, भगवदीयैश्च विषयाः।

उभयोर्यवधायकत्वात्कथमेकत्वप्रतीतिः! तत एव श्रुतिराह 'न तं विदाथ'
इति। तत्राऽऽह-प्रतिनिवृत्तगुणप्रवाह इति। उभयविध इत्येके; अन्यतरे
इत्यन्ये। एवमात्मज्ञानार्थं चरमा मनसो वृत्तिरपेक्षिता, तदभावे ब्रह्मात्मानुभवो
न भवति ॥३५॥

जाते ज्ञाने तन्निवृत्तिमाशङ्क्याऽऽह-

SRI SUBODHINI: When the mind has got freed from everything else, the devotee stays fixed on the meditated form of our Lord, in a satisfied way! Now, that he has withdrawn his mind from this "form", he remains, as the one, who has given up all his "refuge and aids"! Up to now, the object of meditation and the refuge thereof had remained. With these two factors, the devotee was enjoying the beautiful "form" of our Lord (i.e. His bliss). Now he gets detachment for this "bliss" also! Due to the absence of all types of objects from every side, he enters into his own original "Cause" by himself! The body remains only up to the time of its "Nirvaana" (due to deep detachment). An example is given here. Like a flame of a lamp or a burning wooden piece becomes extinguished and peaceful, when there is no oil, wick or wood! (i.e. the absence of lighting material). In the same way, due to the absence of objects and materials, the mind becomes peaceful!

The result of the above "peace" of the mind is being spoken. On the demise of the "burden" (Upaadhi) of the inner mind (intellect, ego, mind and the senses), in this very same body, the "Jeeva" (Purusha) sees our Lord (Aatma) by himself - alone! Not only this, HE SEES THE "ONE" TRUTH ONLY! HE SEES THE ALL PERVASIVE UNDIVIDED "PARAMAATMA"! WHICH IS UNIQUE AND ONE! IT IS INCOMPARABLE TO ANYTHING KNOWN OR SEEN!

How can this happen, when two factors are always present viz. (1) there is rise of attachment and desires due to the presence of qualities, such as Satwa and others, (2) there is the rise of objects, caused by the qualities of our Lord Himself or the qualities of being belonging to our Lord, in us! In these circumstances, how can the devotee see 'ONENESS' EVERYWHERE? In fact, the Vedas declare that, "the knowledge about that will not take place"! Answering this, it is said that, (1) the flow of "qualities" get ended now. Due to this, the seeing of oneness takes place. (2) The other "obstruction" also gets removed, as the mind is withdrawn from the form of the Lord. Some persons say that even if one of the above two obstructions go away, then the seeing of ONENESS takes place. In this way, for attaining the knowledge of the "Aatma", the last part of this mind is required, so that it can experience the ONENESS OF BRAHMAATMA! Otherwise, it is not possible.

On the rise of "Jnana", there is freedom from having the previous 'wrong vision' — as per the following verse.

सोऽप्येतया चरमया मनसो निवृत्त्या-

स्वस्मिन् महिम्यवसितः सुखदुःखबाहो।

हेतुत्वमप्यसति कर्तरि दुःख-

योर्यत्स्वात्मन्यधत्त उपलब्धपरात्मकाष्ठः॥३६॥

VERSE 36 Meaning: "The devotee now gets established, with the direct perception of the "Paramaatma" (highest "Aatma") through the practice of Yoga and after attaining the state of merger and union, on the removal of all types of ignorance! He now stays with his own state of the glory of Brahman, which is beyond both pleasure and sorrow! This Yogi, previously used to see,

in his own divine Aatma, the sense of "enjoyership", due to his ignorance, of both joy and sorrow. On getting established, now in "Brahman" (his own divine self), he, begins to see the flow of passing joys and sorrows, only in the "ego", caused by "ego"!"

श्रीसुबोधिनी : सोऽप्येतयेति। एवं चरमामेव वृत्तिं स्थापितवान् यः स्वानुभवार्थम्, सोऽपि एतयैव चरमया मनसो वृत्त्या स्वस्मिन्नेव महिम्यपवर्गाख्ये स्वयमवसितो भवति; पुनः पूर्ववत् पूर्वावस्थां न प्राप्नोतीत्यर्थः। तस्या अवस्थायाः पूर्ववैलक्षण्यमाह—सुखदुःखबाह्य इति। वैषयिकसुखदुःखे तस्यामवस्थायां न भवतः। ननु चित्तगतं कर्तृत्वादिकं चित्ते लीने आत्मनिष्ठं चेत् पुनःसुखदुःखे आवश्यकं इत्याशङ्क्याऽऽह—हेतुत्वमपीति। यथा सुखदुःखे तत्र न स्तः, तथा सुखदुःखयोर्हेतुरपि तत्र नास्ति। तत्र हेतुः—यतः सुखदुःखहेतुत्वमसति मिथ्याभूते दुष्टे वा कर्तरि अन्तःकरण एव। नन्वात्मन्यपि सुखदुःखहेतुत्वं प्रतीयत एव! तत्राऽऽह—यः स्वात्मनि पूर्वमधत्तेति। चित्तगतमेव कर्तृत्वं पूर्वमात्मन्यारोपितम्, इदानीं तु उपलब्ध्या परात्मनः काष्ठा स्वरूपं येन। अधुना परमानन्दः प्राप्त इति नाऽन्यगतकर्तृत्वारोपेण प्रयोजनम्। एवमन्तःस्थितिः सर्वा निरूपिता ॥३६॥

बाह्यां निरूपयति—देहन्त्विति द्वाभ्याम्। स्वानुपयोगो देहस्थितिश्च भेदेन निरूप्यत इति। तत्र प्रथमं स्वानुपयोगमाह—

SRI SUBODHINI: The devotee has now established himself, for the sake of experiencing the "highest Paramaatma", in this "last stage"! He now uses this last thought of his mind to enjoy the glory of liberation, in himself! He gets established, in this way, in his own glory of the "Aatma"! He never ever attains or seeks his previous self of the "ego"! The difference between this "last stage" and the "previous stage" is being clearly told by our Lord. The previous stage was externally oriented, due to the presence of joy and sorrow. But now,

in this last stage, there is no joy or sorrow! — pertaining to objects and pleasures!

Does the sense of “doership” remain in the mind now? When the mind has got merged in the “Aatma”, this sense of “doership” will now come upon the “Aatma” and perhaps, the sense of joy and sorrow will now be expressed in the “Aatma”! This “doubt” is answered by telling that IN THE AATMA, THERE IS NO JOY OR SORROW! THIS IS BECAUSE, THE “CAUSE” FOR THE ORIGIN OF JOY AND SORROW, IS ABSENT IN THE “AATMA”! The cause for the rise of joy and sorrow is the “inner mind”, which thinks itself as the “doer”, due to an illusion! Due to this, can we say that both joys and sorrows are seen in the “Aatma” also? On this, it is said that THE SENSE OF “DOERSHIP”, WHICH WAS PRESENT IN THE INNER MIND, (EGO) WAS PREVIOUSLY IMPOSED ON THE “AATMA”. NOW, THAT THE EXPERIENCE OF ONE’S OWN DIVINE NATURE OF “PARAMAATMA” HAS BEEN OBTAINED, (ALONG WITH THE BLISS OF THE HIGHEST “AATMA” — PARAMAANANDA), THE SENSE OF “DOERSHIP” IN THE INNER MIND BECOMES A “WASTE” (USELESS). THE DEVOTEE NOW CLEARLY SEES, THAT HIS EARLIER “SEEING OF THE ‘AATMA’ BEING THE “ENJOYER” WAS WRONG! NOW, HE SEES THE CORRECT TRUTH — THAT IT IS DUE TO HIS IGNORANCE, HE WAS SEING WRONGLY. NOW, HE SEES CORRECTLY, THAT THE SENSE OF “ENJOYERSHIP” WAS ALWAYS CAUSED, DUE TO IGNORANCE, BY THE “EGO” ONLY! NOW THAT, HE HAS ATTAINED THE EVERLASTING BLISS OF HIS REAL SELF VIZ. THE “PARAMAATMA”, HE GOES BEYOND BOTH

JOY AND SORROW, PERTAINING TO HIS BODY! In this way, the “inner status” has been clearly explained.

In the previous verse, the “status of the inner self” has been explained. Now, through 2 verses, the “external state” is being described. Viz. one’s own uses (out of the experience) and the status of the body. The use of the body or it’s nature is being described in the first instance.

देहं तु तं न चरमः स्थितमुत्थितं वा-

सिद्धो विपश्यति यतोऽध्यगमत् स्वरूपम्।

दैवादुपेतमथ दैववशादपेतं वासो-

यथा परिकृतं मदिरामदान्धः॥३७॥

VERSE 37 Meaning: “Like a person totally intoxicated through the drinking of wine, becomes unaware of the dress worn by himself, as to whether it is still there on his body or had fallen down, on the way, (i.e. he is not aware of) in the same way, the Mahaatma, who has attained God-realization (the last stage before liberation), is not aware, as to whether his body has sat, or it is standing or whether through the force of fate, whether his body has gone somewhere or has returned back! This is due to the fact, that HE IS NOW TOTALLY ESTABLISHED IN HIS OWN DIVINE SELF, WHICH IS PERENNIALY BLISSFUL!” (Paramaanandamayam).

श्रीसुबोधिनी : देहं तु न पश्यति, तत्राऽभिमानो दूरे। तं पूर्वमुपलालितमपि; यतोऽयं चरमो देहोपकारानपेक्षः। घटादिवदपि तस्याऽवस्थामपि न जानातीत्याह-स्थितमुत्थितं वेति। यत्र पूर्वमासने स्थितस्तत्रैव स्थितः; तत उत्थितो वेति न वेद; यतोऽयं जीवः स्वरूपं ब्रह्मभावमध्यगमत्। गार्हस्थ्यदशायां स्थितं गृहादिकं यथा महाराजत्वे जाते नाऽनुसन्धत्ते। तर्ह्यधिष्ठातृव्यतिरेकेण कथं देहस्तिष्ठेद्ब्रह्मदेहेत्या-

शङ्क्याऽऽहदैवादुपेतमिति। कालादिप्रेरणयैव वासनावशात् क्वचिद्देशान्तर
उपेतं भवति, तस्मादपेतं च। असम्भावितं मत्वा दृष्टान्तमाह—मदिरया
य उन्मादः, तेनाऽन्धो महामत्तो यथा स्वयमेव परिकृतं वासः न वेद;
किं स्वस्मिन् गते गच्छति, अपगच्छति वेति। देहं तु नश्वरम् (?) इति
पाठे नश्वरमित्यनुपयोगे हेतुः ॥३७॥

देहस्य स्वरूपमाह—

SRI SUBODHINI: As he has attained his “last” state, he is unable to see his “body” at all! (let alone his sense of ‘I am’, with reference to the “ego”, in the body!) In fact, before reaching this last state, he was deeply interested in looking after the body well. As he has now reached the last state, he no longer requires or demands anything from his body! He is not aware of the status of his body! He sits in the same seat, after getting up from there — being unaware! He does not know all this. **AS HE HAS ATTAINED THE STATUS OF “BRAHMAN”!** Like an ordinary householder does not remember his house etc. on becoming the king of the land!

A doubt arises as to how the body will remain without a basis? How will it move etc.? His body will now be controlled by the factor of “time”, through the previous “tendencies” (Vaasanaas). He roams around in this way — and comes back too! Is this sort of state possible? This doubt is answered by giving an example. Like an intoxicated person, on consuming large amount of wine, has become fully unaware of his own behavior (i.e. as good as ‘blind’). In fact, he now, does not remember the dress, worn by himself earlier, as to whether, it is still retained on his body or not? How can this intoxicated person remember as to whether he is

THE “PARAMĀTMA”, HE GOES BEYOND BOTH

going or coming? In fact, the body now is useless as it is as good as 'dead'.

The nature of the "body" is being described (i.e. during this "last stage").

देहोऽपि दैववशः खलु कर्म-

यावत्स्वारम्भकं प्रतिसमीक्षत एव सासुः।

तं सप्रपञ्चमधिरूढसमाधियोगः स्वाजं-

पुनर्न भजते प्रतिबुद्धवस्तुः॥३८॥

VERSE 38 Meaning: "His body now, will be under the control of the "tendencies" of his earlier life! Hence, till his "Praarabda" (of the previous life) — fate for this life — lasts, till then, he lives along with his sense organs! But, for that Yogi, who has attained the last stage of "Samaadhi" in his Yogic path, and who has also realized, clearly and fully, the principle of "Paramaatma", this realized Mahaatma, now onwards, does not accept this body, along with his wife and son etc. as his own — like one does not own up the body and it's relatives seen during a "dream"! Due to this, this great God-realized Yogi does not show "mine and meum" (Mamata and Ahamta) towards his body or to his "people"! (In other words, he sees "Brahman" (our Lord) only in them.)

श्रीसुबोधिनी : देहोऽपीति। दैववशगोऽयं देहः कालकर्मस्वभावाधीनः। खल्विति निश्चये। यावत्स्वारम्भकं कर्म, तावत् सासुः प्राणसहितः। स्वस्थित्याद्यर्थं तत्कर्मापेक्षते। बहुकालमपि तिष्ठति, तथापि तन्नानुसन्धत्त इत्याह—तमिति। प्रपञ्चसहितं तं देहम्, अधिरूढः समाधिपर्यन्तं च योगो येन। अनेन नित्यारूढसमाधिरुक्तः। तादृशस्य बहिः संवेदनाभावात् युक्तमेव तस्याऽदर्शनम्। किञ्च, स्वाजम्। अयं हि प्रतिबुद्धवस्तुः स्वतः स्फुरिताऽत्मरूपः।

तच्च स्वाप्नं स्वप्न इव प्रतीतं तुच्छम्, अतो रागाभावात् लौकिकवदप्यनुसन्धानं नाऽस्ति ॥३८॥

इदानीं देहादिव्यतिरिक्तमात्मानं साधयति, तदभावे पूर्वोक्तं नैव सिध्येत्।

SRI SUBODHINI: This body is always under the control of three factors viz. (1) "Kaala" (time). (2) "Karma" (actions) and (3) "Swabhaava" (nature). Till, the already begun "fate" (Praarabdam) of this body is present (or lasts), till then, the "Jeeva" has to carry this body! In other words, his "actions", done in the previous lives, now control his body, in this life! But, this saint is not aware of his body, as he has already attained the highest state of Brahman! The Mahaatma who has attained the highest goal of "Samaadhi", on a permanent basis, is not aware of the external factors. In fact, it is appropriate to say, that he does not see his 'body'! The principle of "Aatma" has got inspired in him, by itself, and this great Mahaatma will see his body and the Universe, as a "dream" only i.e. he will consider these as "petty" — as we consider those things, which we see in dreams! Due to this, he does not get attachment to anyone, in the worldly sense! He will now express "love" of our Lord Himself, kind, compassionate and deeply committed to the welfare of everyone!

Now, our Lord is explaining that the 'Aatma' is indeed separate from the body etc., though this factor has been already made clear — as if, the previous emphasis was not enough to prove this factor!

यथा पुत्राच्च वित्ताच्च पृथङ्भर्त्यः प्रतीयते।

अप्यात्मत्वेनाभिमतदेहादेः पुरुषस्तथा॥३९॥

VERSE 39 Meaning: "Like, due to the attachment of the love arising in the intellect, for our sons, wealth

etc., we consider them as our own "Aatma", but on thinking deeply, we realize, that we are indeed separate and different from these sons, wealth etc., in the same way, for the person, who has regarded his body etc. as his "Aatma", the truth is now realized that this "Aatma" is indeed different and separate from his body etc.!"

श्रीसुबोधिनी : यथा पुत्राच्चेति। पुत्रवित्तयोर्लोके आत्मबुद्धिः, शास्त्रतश्च। आन्तरो देहः पुत्रः, बाह्याः प्राणा वित्तम्। तत्र यथा पुत्राद्वितादपि, मर्त्यो मरणधर्मा, पुत्रे वित्ते विद्यमानेऽपि स्वयं म्रियत इति तस्मात् पृथक्। नन्वत्र भेदः स्वतः सिद्धः किमत्र साध्यत इत्याशङ्क्याऽऽह—
अप्यात्मत्वेनाऽभिमतादिति। येषां तु नात्मत्वेनाभिमतिः तान् प्रति न साधयामः, ये पुनरात्मत्वेनैव मन्यन्ते, तेषामपि देहात्ते भिन्ना इत्यर्थः। एवमेव देहादेर्देहेन्द्रियप्राणान्तःकरणात् पुरुषो भिन्नः॥३९॥

अत्राऽऽत्मनो लोके पृथक् प्रतीत्यभावात् युक्त्या उक्तमपि न सम्यगवगतं भवतीति दृष्टान्तेन स्पष्टयति—

SRI SUBODHINI: In this world, we regard our sons and wealth as our own i.e. our "Aatma". This is told by the scriptures too! The son is told to be our own "Aatma", and the wealth is described as our "vital air" situated outside! But really speaking, even physically, both of these are different and separate from us! In fact, we die, whereas the son and wealth may continue to remain! Hence, all of these are different and separate. But why does this attachment occur? It is due to the love and attachment of the intellect to these! It is also due to the "ignorance" in us, that we do not regard these as of the form of "Aatma". Due to this, we regard the body, senses, vital air and inner mind as the real "Aatma", although the "Jeeva" (Purusha) is different and separate from all these!

our Lord.

Due to the absence of the actual seeing of the "Aatma" as different from the "body", in this world, perhaps, the truth told in the above verse, may not be understood fully. Hence, the Lord is explaining this, through an example.

यथोल्मुकाद्विस्फुलिङ्गाद्धूमाद्वापि स्वसम्भवात्।

अप्यात्मत्वेनाऽभिमतात्तथापि पृथगुल्मुकात्॥४०॥

VERSE 40 Meaning: "Like from a burning piece of wood, fire sparks emanate and from this fire, smoke also emanates — but the factor of fire is indeed separate and different from all these three viz. the piece of wood, the sparks and the smoke!"

श्रीसुबोधिनी : यथोल्मुकादिति। अग्नेस्त्रयोऽन्ये सम्बन्धिनः—आधारभूतं काष्ठम्, कार्यं धूमः, स्वाधाराः स्वांशा विस्फुलिङ्गाः त्रयोऽप्यग्नैर्यथा भिन्नाः, यद्यप्यग्नित्वेनाभिमताः। उल्मुकं ज्वलत्काष्ठम्। अग्नेरेव राजसं रूपं धूमः, तामसमुल्मुकम्, विस्फुलिङ्गाः सात्त्विकाः। स्वसम्भवादिति त्रयाणां विशेषणम्। अग्निसम्बन्धादेवोल्मुकत्वम्, अन्यथा काष्ठत्वम्। अग्न्यात्मत्वेनाभिमतादित्यपि पाठः। तथापि पृथगुल्मुकादिति। धूमादिषु भेदः प्रत्यक्षसिद्धः, उल्मुके सन्दिग्ध इति स एवोक्तः ॥४०॥

दार्ष्टान्तिकमाह—

SRI SUBODHINI: The "fire" has three relationships viz. (1) The basis of fire viz. the piece of wood. (2) The "smoke". (3) The fire sparks (flame etc.). These are different manifestations of fire! But we regard them as one with "fire"! The Rajasik form of fire is smoke; the Tamasik form is the burning piece of wood; the Satwik form are the "sparks"! All these three originate from "fire". Due to the relationship of fire only, the wooden piece began to burn! Otherwise, it would have continued

to remain as a piece of wood! But from all these, the factor of "fire" is totally different!

Using the above example, the Lord is explaining the truth about the body etc.

भूतेन्द्रियान्तःकरणात् प्रधानाज्जीवसंज्ञितात्।

आत्मा तथा पृथग्द्रष्टा भगवान् ब्रह्मसंज्ञितः॥४१॥

VERSE 41 Meaning: "In the same way, the body, the senses, the inner mind and the "Jeeva" — all these are separate from their "witness" viz. the "Aatma", which is known and called as 'Brahman'." (and "Bhagawaan")

श्रीसुबोधिनी : भूतेन्द्रियान्तःकरणादिति। भूतानि देहः, इन्द्रियाणि, अन्तःकरणं च; प्रधानं स्वभावात्मकम्; जीवसंज्ञितं लिङ्गशरीरशब्दवाच्यम्। एतस्माच्चतुष्टयादप्यात्मा अग्नवत् पृथक्; यतो द्रष्टा, इदं च दृश्यम्। स चाऽत्मा भगवान् भगवत्प्रकृतिकः, न तु तत्त्वप्रकृतिकः। अविकृतकार्यत्वादंशत्वाद्वा भगवत्सम्बन्धेनोक्तः। भगवानित्यवोच्यत इति केचित्। भगवच्छब्दः कार्येऽपि वर्तत इति तद्व्यावृत्त्यर्थमाह—ब्रह्मसंज्ञित इति। ब्रह्मेति संज्ञा यस्य। अतो वैलक्षण्यस्य स्पष्टत्वात् सङ्घातादात्मा पृथक्॥४१॥

एवं पृथगात्मज्ञानानन्तरं यत्कर्तव्यं तदाह—

SRI SUBODHINI: "Bhoota" (body), the senses and the inner mind, along with the "Jeeva" — all these are different from the "Aatma" — like we saw earlier, in the case of fire! This is due to the fact, that the "Aatma" is the "witness" (Drashta) of all these. THIS "AATMA" IS OUR LORD HIMSELF (BHAGAWAAN). — BEING HIS "PART" (AMSA). Here the word used is "Brahman" — the highest truth, which is all pervasive!

After attaining the "knowledge" that the "Aatma" is different and separate, whatever is to be done, is told by our Lord.

सर्वभूतेषु चात्मानं सर्वभूतानि चाऽऽत्मनि।

ईक्षेताऽनन्यभावेन भूतेष्वपि तदात्मताम्॥४२॥

VERSE 42 Meaning: "Hence, a devotee should clearly see his own "Aatma" in all 'beings'! He should see clearly again in the "Aatma" of all beings, his own "Aatma"! Again he should see clearly the presence of the "Aatma" (being "one") in all the 'beings'."

श्रीसुबोधिनी : सर्वभूतेष्विति। यद्यपि सङ्घातात् पृथगात्मा प्रतीतः, तथापि परिच्छिन्नः प्रतीत इति न कार्यसिद्धिः। न हि परिच्छिन्नज्ञानादपरिच्छिन्नं फलं भवति। अतः सर्वभूतेष्वेवाऽऽब्रह्मतृणस्तम्बपर्यन्तेषु स्वात्मानं पश्येत्, स्वयमेव सर्वत्र वर्तत इति। यथा स्वस्मिन् आत्मनि अयं देहादिसङ्घातः केनचित्सम्बन्धेन वर्तते, एवमेव सर्व एव सङ्घाताः। स्वस्मिन्नेव वर्तन्ते, नाऽन्यस्मिन्नित्यपीक्षेत। उपचारात् स्नेहाद्वा नैवं द्रष्टव्यमित्याह—अनन्यभावेनेति। न विद्यते अन्यो भावो यस्य। अन्यबुद्धिर्यस्मिन् मनसि न स्फुरति, तादृशमनसा। यथा सङ्घाते निरूपितम्, तथा भूतेष्वपि ज्ञातव्यमित्याह—भूतेष्वपि तदात्मतामिति। भूतेषु स्वात्मा द्रष्टव्यः, भूतानि च स्वस्मिन् द्रष्टव्यानीति। तदात्मता भूतात्मता। भूतेष्वेवेति पाठे भूतेषु तत्त्वप्रतीतेस्तद्भावापन्नानीति ज्ञानवतो दृष्टान्तः ॥४२॥

नन्वेकस्य कथं नानात्वप्रतीतिः? कथं वा सुखदुःखाद्युपपत्तिरित्याशङ्क्याऽऽह—

SRI SUBODHINI: Though the "Aatma" is seen as different and separate from the body, even then, it looks, as though, it is 'limited' to the body etc. This sort of perception does not lead to the "Jnana", which is one and undivided — being present everywhere! Hence, in all 'beings' — from Lord Brahma onwards, up to the blade of grass, a devotee should see clearly his own "Aatma" — AS HE IS PRESENT EVERYWHERE AND IN

EVERYTHING! Like, in his own "Aatma", there is the relationship with the body etc., in the same way, he should see, that all the 'bodies' are in him only! - i.e. there is no one outside, except the "Aatma"! This sort of "seeing" should not be out of "courtesy" or through "attachment" - BUT THIS TRUTH SHOULD BE SEEN WITH ONE POINTED ATTITUDE - THAT "I AM ONE WITH THE CREATION"! The word used here by our Lord is "Ananya Bhaava" - i.e. there is no other different attitude, except the actual perception of his own "Aatma" in all beings, and their "Aatma" in himself! His mind does not get any other inspiration of division or separation from everyone else - AS ONE 'AATMA' IS PRESENT IN EVERYONE! All 'beings' have the same "Aatma", like the presence of the "Aatma" in us! HE SHOULD SEE HIS OWN "AATMA" IN EVERY BEING AND ALSO SEE ALL BEINGS AS BEING ONE WITH HIMSELF! (Tadaatmata - Bhootaatmata). The Jnanis see the principle of Aatma in all beings and attain this attitude on seeing themselves in everyone!

A doubt arises. How can the "one" only is being seen as the "many forms"? How does the pair of opposites viz. joy and sorrow arise? These doubts are explained through the following verse.

स्वयोनिषु यथा ज्योतिरेकं नाना प्रतीयते।

योनीनां गुणवैषम्यात्तथाऽऽत्मा प्रकृतौ स्थितः॥४३॥

VERSE 43 Meaning: "Like 'fire' is seen in different forms, due to it's 'cause' (basis) viz. the various sizes of piece of wood and others (where fire has occurred), in the same way, the "Aatma" which is situated in "Prakruti" (nature), due to the difference and changes in the qualities of the basis of their origin (Yoni) is

"seen", in many ways and kinds." (Forms only are different — the "basis" is one and same only.)

श्रीसुबोधिनी : स्वसयोनिष्विति। यथा एक एवाग्निः, स्वयोनिषु काष्ठेषु, नाना प्रतीयते। वक्रऋज्वादिभेदेन, श्वेतरक्तादिभेदेन च। तत्र हेतुः—योनीनां गुणवैषम्यम्, आकारो जातिश्च, तथा आत्माऽपि प्रकृतौ विद्यमानः। आत्मनः सकाशाद्यद्यपि तत्त्वानि जायन्ते, ततश्च न तुल्यदृष्टान्तता, तथापि यदा तेषु प्रविश्योद्गच्छति, तदा दृष्टान्त इति ज्ञापयितुं तथाऽत्मा प्रकृतौ स्थित इत्युक्तम् ॥४३॥

शास्त्रार्थमुपसंहरति—

SRI SUBODHINI: Like one "fire" is seen, due to it's cause viz. the piece of wood, in many "forms" — sometimes straight, sometimes curved, sometimes white, sometimes red etc. The cause for all these different manifestations is the size and the nature of wood! In the same way, the "Aatma" is present, like fire, in "Prakruti" (nature). From the "Aatma" only, all these "principles" have got originated. The "Aatma" has entered also into all these "principles" (Tatwam) and has become the "witness" in them!

Our Lord concludes the "meaning" of this system.

तस्मादिमां स्वां प्रकृतिं दैवीं सदसदात्मिकाम्।

दुर्विभाव्यां पराभाव्य स्वरूपेणाऽवतिष्ठते॥४४॥

VERSE 44 Meaning: "Hence, My devotee, through My grace only, conquers the Maya power of Mine, which is capable of overshadowing (covering up) the divine nature of his self (Jeevaatwam) — the Maya power, which is very powerful and which has become the cause and effect combined to delude the "Jeeva" — and attains his own real divine form and gets established in "Brahman"!"

श्रीसुबोधिनी : तस्मादिति। इदं हि शास्त्रं साङ्ख्यम्, योगस्त्वङ्गत्वेनोक्तः;

यथा भक्तिः। अतः प्रकृतिव्युदासमेवोपसंहरति—इमामनुभूयमानाम्, स्वभावत्वेन स्वां प्रकृतिम्, स्वस्य जायेव स्वसंसारप्रसवित्रीम्, दैवीं भगवत्सम्बन्धिनीम्, विना भगवत्कृपया, भगवद्भावाभावे वा, अनिवर्तमानाम्; सदसदात्मिकां कार्यकारुणरूपामनेकविधां वा अस्थापने हेतुः। दुर्विभाव्यामिति सम्बन्धानिरूपणे हेतुः; अतः स्वतो निवृत्त्यभावः। एतादृशीं पराभाव्य स्वरूपेणाऽवतिष्ठत इति शास्त्रम्। प्रकृतितद्विकारोपधानविलये पुरुषस्य स्वरूपावस्थानं मोक्ष इति सिद्धम् ॥४४॥

इति श्रीभागवतसुबोधिन्यां

श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

तृतीयस्कन्धे अष्टाविंशाध्यायविवरणम्।

SRI SUBODHINI: This is “Saankhya” system and our Lord has explained both “Yoga and Bhakthi” as “parts” of this system. Our Lord says, that a devotee, with His grace should “conquer Prakruti” (defeat it). This “Prakruti” is the cause for his “Samsaara” (births and deaths). This “Prakruti” is divine — DEVI — and closely related to our Lord! Without the grace of our Lord, and without attaining the attitude of being belonging to our Lord (Bhagavad Bhaava), this Prakruti can never be conquered or defeated. She is the cause and effect — of many kinds. She cannot be removed or conquered by our own efforts. With the grace of our Lord only, she can be conquered and the “Aatma” gets established in His own divine self! In this way, both Prakruti and it’s manifestations need to be defeated, and the “Jeeva” should get established in his divine self — this state is known as “Moksha” (Brahman). This is the truth!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 28 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः ॥

श्री भागवतं-तृतीयस्कन्धं-एकोनत्रिंशाध्यायविवरणम्।

SRI BHĀGAVATAM - CANTO III, CHAPTER 29

एवं ज्ञानप्रकरणं साङ्गं वै सुनिरूपितम्।

अतः परं तु वैराग्यं चतुर्भिर्विनिरूप्यते॥१॥

KAARIKA 1 Meaning: "In this way, along with it's "parts", the concept of "Jnana" has been very clearly expounded by our Lord. Now, from this 29th chapter, in 4 chapters (29 to 32), the concept of "detachment" (Vairaagyam) is being explained."

वैराग्ये कारणं काल परिच्छेदक ईरितः।

कालस्य भक्तिहेतुत्वं माहात्म्यार्थं स्वतोऽपि तत्॥२॥

KAARIKA 2 Meaning: "The factor of "time", which puts a "limit" to everything, is the cause for the rise and necessity of "detachment"! This factor of "time" has been explained in this chapter, as the cause of the rise of "Bhakthi" to our Lord, with "attributes. The glory of "time" is also described, due to it's own glory too!"

ततो जीवस्य गतयो लोकशास्त्रविभेदतः।

लोको हि द्विविधः प्रोक्तः परलोकस्तथैहिकः॥३॥

वैदिको ब्रह्मपर्यन्तः कालश्चैवं चतुर्गतिः।

यावन्निरूपितं पूर्वं तत्कालास्पृष्टमेव हि॥४॥

KAARIKAS 3 and 4 Meaning: "After this, the "Gati" (journey) of the "Jeeva" (i.e. births and deaths' cycle) is told, from the point of view of the world and the scriptures! This reference is to two "worlds" viz (1) This world. (2) The "other world". The Vedic path ends in the realization of "Brahman". In this way, the factor of "time" has 4 types of "movements or journeys" (Gati). Whatever has been told about this, before, is not related to "time".

अग्रे सर्वं कालसाध्यमतो वैराग्यहेतुकम्।

कालस्तु सर्वत्र समः स्वतन्त्रैः स विरुद्ध्यते॥५॥

KAARIKA 5 Meaning: "Whatever is going to be described henceforward, will be told to be attainable through the factor of "time" only! Hence, this will be the cause for attaining "detachment" (Vairaagyam). The factor of "time" is same and equal everywhere. Hence, it is "opposing" in it's nature to those, who are "liberated and free"!"

दण्डनेतुर्यथा सर्वे हरिणैव तथा यतः।

अतः कालवशानां हि वार्ता प्रकरणे तथा॥६॥

KAARIKA 6 Meaning: "Like our Lord has made everyone under the control of Lord Yama, in the same way, our Lord has made everyone to be controlled by the factor of "time" (Kaala). Hence, the status of those, who are under the control of "time" is being described here."

एकोनत्रिंशदध्याये कालभक्तिः ससाधना।

माहात्म्यं चापि कालस्य विस्तरेण निरूप्यते॥७॥

KAARIKA 7 Meaning: "In this 29th chapter,

“Bhakthi” towards the factor of “time”, and the practices involved therein, along with it’s “glory”, have been described, in detail.”

सर्गे यद्यस्य नोत्पत्तिर्वैराग्यं न भवेत्ततः।

आधिभौतिकभूतादीन्येतानीत्यपि बोध्यताम्॥८॥

पूर्वप्रकरणे ज्ञानं साङ्गं सुविनिरूपितम्। वैराग्याभावे तन्नोपपद्येतेति पूर्वानुवादपूर्वकं वैराग्यहेतुं पृच्छति। यद्यपि भक्त्या वैराग्यं भवतीति पूर्वं सूचितम्, तथापि कीदृशी भक्तिः वैराग्यं जनयतीति भक्तिभेदानपि पृच्छति। तत्र प्रथमं पूर्वानुवादमाह साङ्गेन—

KAARIKA 8 Meaning: “If this factor of “time” had not been created, then no one will attempt to attain “detachment” from it! This “time” consists of all the elements (beings) of the “physical” nature.” (i.e. which cause the virtue of “detachment”).

In the previous division, the concept of “Jnana” along with it’s “parts” have been clearly expounded. This “Jnana” cannot get originated without “detachment”. That is why, mother Devahooti is asking now a question, citing the earlier reference, on the cause for the rise of detachment. Though “detachment” can get originated through “Bhakthi” —such a view has been already told earlier — even then, mother Devahooti is asking the Lord, as to how ‘Bhakthi’ can originate “detachment”. In this way, she has asked the Lord to tell her about the various divisions of ‘Bhakthi’ too! Through the following 1 ¾ verses, she reiterates the previous references.

देवहूतिरुवाच।

लक्षणं महदादीनां प्रकृतेः पुरुषस्य च।

स्वरूपं लक्ष्यतेऽमीषां येन तत्पारमार्थिकम्॥९॥

VERSE 1 Meaning: “Mother Devahooti asked, “Oh

Lord! You have told me already the principles of Prakruti, Purusha and Mahat Tatwa etc. and their attributes as defined in this Saankhya Sastra! You have also explained to me, that all of them are based on our Lord and the Lord is the "ultimate goal" (Paramaarth)."

श्रीसुबोधिनी : लक्षणमिति। त्वया महदादेः प्रकृतिपुरुषयोश्च लक्षणं कथितम्। येन लक्षणेन, स्वरूपात्मरूपम्, लक्ष्यते ज्ञायते; अमीषां च स्वरूपं ज्ञायते। अनेन ज्ञानोपायः सर्वोऽप्युक्त इत्युक्तम्॥१॥

तत्र प्रमाणमप्युक्तमित्याह—

SRI SUBODHINI: "Oh Lord! You have already explained to me, the attributes of Mahat Tatwa, Purusha, Prakruti etc. Through these "attributes", we are able to realize their nature of being based on the 'Aatma'! Their inherent nature and form are also realized. In this way, You have told me all the ways and means of attaining "Jnana"!"

'Oh Lord!' You have told, for the above, the "evidence" (Pramaana) too — as per the following verse.

यथा साङ्ख्येषु कथितं यन्मूलं तत्प्रचक्षते।

भक्तियोगस्य मे मार्गं ब्रूहि विस्तरतः प्रभो!॥२॥

VERSE 2 Meaning: "Like, You have explained the truths about Prakruti, Purusha and Mahat Tatwa etc., as per the Saankhya system, in the same way, please explain to me, now, the path of Bhakthi Yoga — in detail." (as all these lead to this path of Bhakthi, as their 'goal').

श्रीसुबोधिनी : यथा साङ्ख्येषु कथितमिति। साङ्ख्यस्य माहात्म्यमाह—यन्मूलं तत्प्रचक्षते इति। तत्पूर्वोक्तलक्षणादिकं यत्साङ्ख्यमूलमिति प्रचक्षते। यो भगवान् वा, तस्य साङ्ख्यस्य मूलमिति प्रचक्षते। एवमनूद्य वैराग्यहेतुभूतां भक्तिं पृच्छति—भक्तियोगस्येति। मे मह्यम्। मार्गं नानाविधम्, विस्तरतो बहुसाधनभेदतः, ब्रूहि। प्रभो इति तथाकथने सामर्थ्यम्॥२॥

किं ततः स्यात्तत्राऽऽह—

SRI SUBODHINI: In the “Saankhya” system, it has been said, that there are several “attributes and qualities” (Lakshanam) which form the basis (root) of this system. In other words, OUR LORD IS THE BASIS (ROOT) OF THE SAANKHYA SYSTEM! After telling about all the earlier truths and references, mother Devahooti is now asking about “Bhakthi” to our Lord, which is the cause for the origin of detachment! ‘Oh Lord! Kindly explain to me, the Yoga of Bhakthi, which is of several kinds, along with the various ways and means of attaining this Bhakthi!” Mother Devahooti has addressed the Lord as ‘Oh Lord!” (Prabho), as she had the faith, that the lord had the capacity to make her realize this!

She says the result of this dialogue, which she is eager to hear from the Lord! — as per the following verse.

विरागो येन पुरुषो भगवन्! सर्वतो भवेत्।

आचक्ष्व जीवलोकस्य विविधा मम संसृतीः॥३॥

VERSE 3 Meaning: “Please also explain to me, the various types of states, in the journey of the “Jeevas”, through their births and deaths (Gati). By listening to this, a “Jeeva” will certainly attain, detachment from every type of objects/pleasures.”

श्रीसुबोधिनी : विरागो येनेति। भगवन्निति सम्बोधनं वैराग्यस्याऽपि भगवद्गुणत्वेन भक्तिसाध्यत्वेऽपि न दोष इति ख्यापनार्थम्। येन भक्तिमार्गेण कृत्वा, पुरुषः सर्वतो विरागो भवेत्। इदमेव वाक्यमग्रेऽपि युज्यते। भक्तिर्हि अलौकिकप्रकारेण वैराग्यहेतुः। लौकिकप्रकारेण वैराग्यहेतुं पृच्छति—आचक्ष्वेति।

VERSE 3 Meaning: Mother Devahooti asked “Oh Lord! Kindly explain to me, the Yoga of Bhakthi, which is of several kinds, along with the various ways and means of attaining this Bhakthi!”

जीवलोकस्य लोकप्राणिनः, विविधाः संसरणमार्गा देवतिर्यङ्मनुष्या-
दियोनिप्राप्त्युपायाः। मम मह्यम् ॥३॥

कालश्च वैराग्यहेतुरिति तस्य स्वरूपं कथयेत्याह—

SRI SUBODHINI: The attribute of “detachment” (Vairaagyam) is a quality of our Lord (one of His 6 qualities). If “Bhakthi” can be originated through detachment, then there is no “blemish” attached to it. That is why, to tell this fact only, our Lord has been addressed as ‘Bhagawan’. “Oh Lord! Please tell me the path of ‘Bhakthi’, following which, the person becomes totally “detached” from everything!” Bhakthi becomes the cause for the rise of “detachment”, in a supernatural way! Mother Devahooti is asking, as to how, in a “worldly” way (Loukik), this “Bhakthi” can be originated? The “Jeeva” passes through many “states”, such as the celestial, animals, birds, human etc. births, in this endless cycle of ‘births and deaths’. “Kindly tell me about all these! Oh Lord!”

“I understand that the factor of “time” (Kaala) also is a cause for “detachment”. Please tell me about this!”
— as per the next verse.

कालस्येश्वररूपस्य परेषां च परस्य ते।

स्वरूपं बत कुर्वन्ति यद्धेतोः कुशलं जनाः॥४॥

VERSE 4 Meaning: “Through the fear of “time” (Kaala), everyone gets engaged in the performance of auspicious good deeds and actions! Even Lord Brahma and others are ruled by this factor of “time”. Please explain to me the nature and form of this omnipotent factor of “time”!”

श्रीसुबोधिनी : कालस्येति। ईश्वरस्य रूपमिव रूपं यस्य। ऐश्वर्यांशो

भगवता काले स्थापितः, अतः कालस्य स्वरूपं ज्ञातव्यम्। किञ्च, परेषां ब्रह्मादीनामपि परो नियन्ता। किञ्च, बतेति हर्षे, सर्वे जनाः कालहेतोः कुशलं कुर्वन्ति। कालाद्व्याभावे कोऽपि कुशलं न कुर्यात् ॥४॥

ननु मया सर्वं वक्तव्यमिति कोऽयं निर्बन्धस्तत्राऽऽह—

SRI SUBODHINI: The “form” of “time” (Kaala) is like that of our Lord only. (Ishwararoota) Our Lord has invested in “time”, His virtue of “opulence” (Aishwaryam) Hence, it is necessary to realize the true nature of ‘time’! This ‘time’ is beyond Lord Brahma and everyone else, as it is their “controller” too! The word “Bata” is used to express “joy” — that everyone does good and auspicious actions, due to this factor of “time” only — as they are afraid of “time”! Only this “fear” of ‘time’ makes them do righteous and auspicious actions!

The Lord may get a doubt, as to why He has to speak about all these? Why did mother Devahooti get such a desire? On this, she says, as follows.

लोकस्य मिथ्याभिमतेरचक्षुषश्चिरं-

प्रसुप्तस्य तमस्यनाश्रये।

श्रान्तस्य कर्मस्वनुविद्भ्या धिया-

त्वमाविरासीः किल योगभास्करः॥५॥

VERSE 5 Meaning: “Oh Lord! You are the brilliant sun, specially manifested for the sake of enlightening the path of Yoga, to wake up those, who have been sleeping in this dark “Samsaara”! This sleep has been caused by the loss of their “vision of knowledge”, due to which, these “Jeevas” have got ego and attachment to their bodies etc. which are ‘unreal’ objects! Their intellects have become deeply attached to “self centered actions”, due

to which, they have put tireless efforts to attain their desires! This has led to their "sleep" in this intensely "dark" world of "Samsaara". (You, Oh Lord! have now come, as the "brilliant sun" to wake them up!)

श्रीसुबोधिनी : लोकस्येति। लोकस्य निस्तारार्थं, योगभास्करः किल त्वमाविरासीः, अतस्त्वयैव सर्वमज्ञाननिवर्तकं वक्तव्यम्, सूर्येणैव हि सर्वं तमो बाध्यते। ननु लोकाः स्वयमेव स्वाज्ञानं कथं न दूरीकुर्वन्ति! तत्राऽऽह—मिथ्याभिमतैरिति। मिथ्या अभिमातिरभिमानो यस्य। अभिमानेन ग्रस्ता न सन्मार्गं जानन्तीत्यर्थः। किञ्च, चक्षुषा हि मार्गपरिज्ञानम्, लोकास्त्वचक्षुषः। चक्षुरत्र सच्छास्त्रम्, अन्यथा सूर्येणाऽपि कार्यं न किञ्चित्। अत्यन्ताविवेकार्थमाह—अनाश्रये अरक्षके, तमस्यज्ञाने, चिरं प्रसुप्तस्य पूर्वापरानुसन्धानव्यतिरेकेण संसार एव रमतः। तत्रापि कर्मस्वनुविद्धया धिया श्रान्तस्याः कर्मश्रान्तः शयानोऽङ्गः, अन्यः सुप्तस्तमस्यधः। दीनो भवति सर्वेषां ये समर्था दयालवः। (का?) तेषां योगप्रकाशको भास्करः, अतश्चक्षुरपि प्रयच्छति, तमोऽपि दूरीकरोति, सुप्तमपि प्रबोधयति, श्रमापनोदनं च करोति, कर्मासक्तिं च त्याजयति, मिथ्याभिमानं च दूरीकरोति, आश्रयश्च भवति, शीघ्रं च कृतार्थं करोतीति अष्टाङ्गोद्धारहेतुरयं भास्करः॥५॥

सन्मार्गं पृच्छतीति सन्तुष्टः, वैराग्यहेतुर्नोक्त इति श्रोतृत्वावगत्याऽपि प्रीतः, मातृत्वादनुरुद्धः, तस्या दीनत्वं दृष्ट्वा करुणया पीडितः, अग्रे इयं कृतार्था भविष्यतीति—महामुनित्वात् ज्ञात्वा अभिनन्दनेन सम्मुखीकृत्य बभाष इत्याह—

SRI SUBODHINI: For the sake of redeeming this world, "Oh Lord! You have manifested as the "sun of Yoga", as the remover of all types of ignorance! (Ajnana). Only the sun removes the darkness of the night! A doubt may arise, as to why, the people cannot remove their ignorance through their own efforts? On this, it is said, that the people have false and untruthful "ego" and "pride" — due to which, they do not know and follow

the path of virtue and righteousness (Sanmaarga). Though they have "eyes", they do not have the "eyes" to realize the "knowledge" about the spiritual "truths"! They lack these "eyes"! The "eyes" are compared to the true scriptures! In this world, the sun is not useful to those, who are blind! These persons lack "discrimination", and being "unprotected", they have been "sleeping", through "ignorance" for a very long time. They lack knowledge of the events, which have happened before and are also not aware of what is going to happen to them! They 'revel' only in this "Samsaara" of births and deaths. Due to their intellects getting attached to these endless self centered "actions", they have become tired!

KAARIKA 1 Meaning: "These persons have become tired due to the continuous performance of their actions and due to this tiredness, they have gone to sleep! Lacking understanding and in ignorance, they sleep. Due to this, our Lord, being compassionate and omnipotent, showers His grace on these ignorant persons, as they deserve to receive His compassion."

SRI SUBODHINI: "Oh Lord! for such deserving persons, who need your compassion and grace you are the "sun of Yoga". Hence, You: (1) Give them the correct 'eyes' to see. (2) Remove the 'darkness'. (3) Awake them from their sleep. (4) Remove their tiredness. (5) Relieve their attachment to actions and it's results. (6) He removes the untruthful and illusory "ego". (7) He becomes the "refuge" of everyone and (8) He enables everyone to "fulfill" themselves, very quickly. "In this way, Oh Lord! You, in these eight ways, redeem all these persons. Due to this, You are the sun of Yoga!"

Mother Devahooti is asking about the true path to attain our Lord. Due to this, Lord Kapiladeva became

very pleased. He became happy, that mother Devahooti is desirous of knowing about "detachment" (Vairagya), as he has not yet revealed the "cause" (ways and means) for attaining the highest "detachment"! Being his mother, she had requested the Lord to clear her doubts, due to which, our Lord seeing her humble nature, got great compassion for her. (Later, mother Devahooti will get totally "fulfilled"). As our Lord was now, in the form of a "great sage" (Mahaa Muni), He, 'appreciating her questions, began to give his replies, all the while, attracting her to himself!

मैत्रेय उवाच।

इति मातुर्वचः श्लक्ष्णं प्रतिनन्द्य महामुनिः।

आबभाषे कुरुश्रेष्ठ! प्रीतस्तां करुणार्दितः॥६॥

VERSE 6 Meaning: "Sage Maitreya said, "Oh scion of the Kuru clan, Sri Vidurji! On hearing the mind-enchanting words of his mother, our Lord Kapiladeva, who is a great sage, praised her! Being compassionate to all the "Jeevas", our Lord, began to speak to her, with great joy and happiness."

इतीति। श्लक्ष्णं मनोहरं मातुर्वचः, तथात्वेनाभिनन्द्य, तां पुरुषार्थोपयोगिनीमाबभाषे प्रत्युत्तरं दत्तवान् ॥६॥

मुख्यां भक्तिं वक्तुमादौ गुणैर्भिन्नां भक्तिमाह—

SRI SUBODHINI: Mother's words were very enchanting to our Lord's mind! He praised her words and our Lord began to reply to her, as she was eager to attain her goals!"

With a view to speak about "Bhakthi", which is the highest, our Lord, in the first instance, explains the different types of "Bhakthis", as per the nature of

qualities related to them.

श्रीभगवानुवाच।

भक्तियोगो बहुविधो मार्गैर्भामिनि! भाव्यते।

स्वभावगुणमार्गेण पुंसां भावो विभिद्यते॥७॥

VERSE 7 Meaning: "Our Lord said, "Oh mother! As per the attitude of the devotee, this "Yoga of Bhakthi" shines brilliantly, in many ways! Due to this nature and qualities (i.e. due to their differences), we see divisions and differences, in their attitude of "Bhakthi" also!"

श्रीसुबोधिनी : भक्तियोगो बहुविध इति। मार्गैर्मतभेदैः, पुरुषस्वभावभेदैश्च, बहुविधो भाव्यते। यतः स्वभावगुणमार्गेण पुंसां स्वभावो विभिद्यते। स्वभावो जीवभेदनिमित्तः; जीवा ह्यनेकविधा नानास्वभावाः। गुणा अपि भेदका अन्तःकरणस्वभावहेतवः। मार्गा देशकालनियमेन देहनियामकाः। वर्णाश्रमधर्मपाषण्डादिप्रतिपादनशास्त्ररूपो मार्गः। तेषामावृत्या प्राणिनां भावो भिद्यते; अन्यथा श्रुत्वाऽपि स्वभाववशादन्यथा अर्थं कल्पयन्ति, तदनुसारिण्यश्च तथैव प्रवर्तन्ते; अतो बहुविधा मार्गा भक्तौ॥७॥

तत्र प्रथमं तामसान् भक्तिभेदानाह—

SRI SUBODHINI: This Yoga of Bhakthi takes many forms and types, due to the differences and divisions caused by the various paths and the qualities/attitudes of the devotees! Through their very nature, everyone is different in their attitude and qualities. Due to this difference, which we see in the "Jeevas", there is difference in their "nature" too! — especially when the types of "Jeevas" are many and of many attitudes also! The "qualities" also create the "division", both inside and outside! The body is controlled by place, time, the path followed and others. The path, referred to here, denotes the rules and regulations, followed in the "caste/status"

duties! Due to the practice of these systems, everyone expresses a different attitude/quality. Due to all these, in the Yoga of Bhakthi also, there are several types and "paths".

In the first instance, our Lord is speaking about the "Tamasik" divisions, of "Bhakthi".

अभिसन्धाय यो हिंसां दम्भं मात्सर्यमेव वा।

संरम्भी भिन्नदृग्भावं मयि कुर्यात् स तामसः॥८॥

VERSE 8 Meaning: "A person, who sees "division and difference" in everything, who is angry, keeps in his heart the evil propensities of violence, pride (haughtiness), hatred and also worships Me with love (with all these propensities in tact, in him), is My "Tamasik" Bhaktha."

श्रीसुबोधिनी : अभिसन्धायेति। शत्रूणां हिंसामुद्दिश्य यस्तु मयि भावं भक्तिं कुर्यात्; स तामसतामसो भवति। तस्माद्दम्भेन यः करोति। परप्रतारणार्थं स राजसतामसः; परस्य बुद्धिर्धनं चाऽपह्रियते इति तामसत्वम्। मात्सर्येण परोत्कर्षासहनेन लोकानामसाधारणबुद्धिनिवृत्त्यर्थं यो मयि भावं कुर्यात्स सात्त्विकतामसः। अयं भाव आन्तरबुद्ध्यात्मकः, अभिध्यानरूपः, तपोरूपो वा; न तु श्रवणादिरूपः; तत्र तस्याऽनधिकारात्। भिन्नदृग्गति। अभिन्नदृष्ट्याऽप्येते भावा भवन्तीति तद्व्यावृत्त्यर्थमुक्तम्; 'यथा हि भगवानेव वस्तुतः सदसच्च यत्। सत्येनाऽनेन नः सर्वे यान्तु नाशमुपद्रवाः' इति वाक्यात्। तमसो मूलं संरम्भीति। भगवत्स्तोत्रेषु सर्वेषां संग्रहार्थं बहूनि फलान्युच्यन्ते; अतः फलविशेषकामनयैव स्तोत्रादीनां श्रवणं सम्भवतीति तामसी भक्तिरुक्ता ॥८॥

एवं राजसीं त्रिविधामाह

SRI SUBODHINI: With a view to harm the enemies, a devotee may "love" our Lord and our Lord calls this person also as His "Tamasik" devotee! This devotee may have also pride and ego, or may do all these

actions, with a view to cheat others, and this type of devotee is Rajasik. He, who steals the intellect and wealth of others, is called as a Tamasik person! Hatred and jealousy comes, on being intolerant of the joy and success of others! This devotee prays to our Lord to see, that his enemies should not have extraordinary intellect. This devotee is called as “Satwik-Tamasik” one. His nature is intellectual or he is “penance oriented”. But, he does not listen to our Lord’s “Leelas”, as he does not have the authority to listen to our Lord’s Leelas! The Tamasik devotee has a divided vision! These people will say, “All this Universe, both in it’s “cause and effect” is our Lord only i.e. it is our Lord, who has become everything. hence, I am praying to this Lord, that all my troubles be destroyed!” This sort of attitude is nurtured by these Tamasik devotees. The root of “Tamas” is ignorance. By doing the “praise” of our Lord, a devotee attains several benefits. But the Tamasik devotee praises our Lord only for attaining the various benefits (through listening, singing etc.)!

The three types of ‘Raajasi’ Bhakthi are explained.

विषयानभिसन्धाय यश ऐश्वर्यमेव वा।

अर्चादावर्चयेद्यो मां पृथग्भावःस राजसः॥९॥

VERSE 9 Meaning: “This devotee worships Me, in idols etc., with a sense of division for the sake of attaining objects, fame, opulence and fulfillment of all his other desires! He is a “Raajasa” Bhaktha.”

श्रीसुबोधिनी : विषयान् स्रक्चन्दनादीन्, यशः कीर्तिम्, ऐश्वर्यं वा क्रमेणाऽभिसन्धाय गुणैर्भिन्नो राजसः प्रतिमादौ यो मां पूजयेत् स राजसः पृथग्भाव इति पूर्ववत्। एवेति समुदायव्यावृत्त्यर्थम्, वेति विकल्पार्थम्, अन्यथा चत्वारो भेदाः स्युः। आदिशब्देन सूर्यादयः ॥९॥

सात्त्विकभेदानाह—

SRI SUBODHINI: Our Sri Mahaprabhuji has defined the word “Vishaya” (object) as garland, sandal paste etc. The word “Yash” means “fame” and “Aishwarya” means “authority”. This devotee craves and prays for recognition and praise (through garland etc.). He is Rajasik Bhaktha, as per our Lord. He worships our Lord in idols etc. Like the Tamasik devotee has a divided vision, this Rajasik devotee also nurtures a divided vision. In other words, the devotee may worship our Lord, for attaining all these or any of them!

The divisions of the “Saathwik” Bhakthi are told.

कर्मनिर्हारमुद्दिश्य परस्मिन्वा तदर्पणम्।

यजेद्यष्टव्यमिति वा पृथग्भावः स सात्त्विकः॥१०॥

VERSE 10 Meaning: “For the sake of removing his sins, with a view to consecrate everything to the highest Aatma, this devotee has kept his intellect firm on the thought, that it is his duty to serve and worship our Lord! With this divided attitude, he serves and worships Me. He is a Saathwik Bhaktha!”

श्रीसुबोधिनी : कर्मनिर्हारमिति। कर्मणः पापस्य निर्हारो दूरीकरणम्, प्रायश्चित्तमिति यावत्। पूर्वकृतकर्मणो वा रोगादिना परिज्ञाने तन्निवृत्त्यर्थं यो भगवन्तं यजेत्, वैदिकतान्त्रिकमार्गेण पूजां कुर्यात्, स तामससात्त्विकः। परस्मिन् भगवति वा कृतानां सर्वकर्मणामर्पणं समर्पणमुद्दिश्य यो हरिं यजेत् स राजससात्त्विकः। एवं विधानेन भगवन्तमिष्ट्वा तत्र सर्वाणि कर्माणि समर्पणीयानीति यो यजते, स तथोक्तः। यस्तु नित्यकर्मवद्यष्टव्य एव भगवानिति यजते, स सात्त्विकसात्त्विकः। पृथग्भावः पूर्ववत् ॥१०॥

निर्गुणां भक्तिमाह द्वयेन—

SRI SUBODHINI: The actions of “sin” are removed through acts of repentance and reparation! The “actions” done in the previous births are seen as “diseases” in this

life! For redeeming both the sins and the evil effects of one's actions, a devotee should serve and worship our Lord! The devotee who worships our Lord, through the ways of "Tantra" and "Vedic" ways, is treated as a Tamasik-Satwik devotee. OUR LORD IS THE HIGHEST and an ideal devotee will consecrate all his actions for the sake of Sri Hari (our Lord) and will serve and worship Him. This devotee is considered as Rajasik-Satwik. This devotee surrenders all his actions to our Lord, as an act of sacred worship. This devotee is deemed as "Satwik"! Our Lord should be served and worshipped, daily, as we attend to our daily worldly duties and with surrendered love and consecrated worship, the devotee should do these actions with a view to please our Lord only. This devotee is considered as Satwik-Satwik!

The "NIRGUNA BHAKTHI" (Bhakthi which is beyond the three qualities), is being explained in two verses.

मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये।

मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ॥११॥

VERSE 11 Meaning: "Like the waters of the Ganges river flows continuously into the ocean, in the same way, by just listening to My virtues and qualities, as I am residing in the heart of everyone, the devotees' mind moves, on a permanent basis, into Me only."

श्रीसुबोधिनी : मद्गुणेति। परिच्छेदका हि गुणाः सत्त्वादयः। भगवद्गुणास्तु सर्वोत्कृष्टहेतुत्वेन श्रुताः स्वाश्रयं भगवन्तमनवच्छिन्नमेव बोधयन्ति, अन्यथा स्वस्य उत्कर्षहेतुत्वं न स्यात्। अतः—सर्वगुहाशये मयि भगवति, प्रतिबन्धरहिता अविच्छिन्ना या मनोगतिः। पर्वतादिभेदनमपि कृत्वा यथा गङ्गाम्भोऽम्बुधौ गच्छति, तथा लौकिकवैदिकप्रतिबन्धान् दूरीकृत्य या भगवति मनसो गतिः। मनस इत्युपलक्षणम्, दुर्लभत्वाय वा; यथा कायिकगतिर्गोपिकानाम्। सा

गतिर्निर्गुणस्य भक्तियोगस्य भगवति प्रेम्णो गतिर्लक्षणं ज्ञापकमित्युत्तरेण
सम्बन्धः॥११॥

स्वरूपमुक्त्वा लक्ष्यलक्षणसम्बन्धमाह—

SRI SUBODHINI: The qualities of “Satwa” etc. are limited and divisive by nature. The virtues of our Lord makes the devotee attain the highest status! Hence, a devotee should listen to these virtues of our Lord. Our Lord, who has these virtues, is instructing all of us to continuously contemplate on His virtues! If these “virtues” are not continuously remembered, then, we will not attain the highest status of true Bhakthi to our Lord. The Lord said, “I am residing in the heart of everyone! Without any obstruction or gap, My devotee should continuously engage the movement of his mind, into Me. This is “Nirguna” Bhakthi! Like the waters of the Ganges river, breaks open the mountain and goes directly into the sea, on a continuous basis! In the same way, a devotee should remove his “worldly and Vedic” obstructions, and put his mind in our Lord! Mind, here includes the body — like the bodily actions of Gopis of Vraja! But such an happening is rare! To explain this only, it is said that such a movement of the mind is “Nirguna”. In other words, it means, that this Bhakthi indicates the loving mind flowing towards our Lord! It denotes this exclusive one pointed mind always contemplating our Lord! This verse is connected with the purport of the next one.

After explaining the nature of “Nirguna” Bhakthi, now our Lord is describing the relationship between the “goal” (our Lord) and the “qualities” of the devotee (Laksham).

लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम्।

अहैतुक्व्यवहिता या भक्तिः पुरुषोत्तमे ॥१२॥

VERSE 12 Meaning: “The devotee, without having any “desire”, and with one pointed love and devotion, serves and worships Lord Sri Purushothama. This indeed is the sign and quality of Bhakthi, which is beyond the three qualities.” (Nirguna)

श्रीसुबोधिनी : लक्षणमिति। निर्गुणस्य भक्तियोगस्य तल्लक्षणमुदाहृतमिति प्रमाणम्। आत्यन्तिकभक्तेर्लक्षणमाह—अहैतुकीति सार्द्धाभ्याम्। या अहैतुकी पुरुषोत्तमे भक्तिः स एव भक्तियोग आत्यन्तिक उदाहृत इति सम्बन्धः। पुरुषोत्तम एव भक्तिः, न तु पुरुषेष्ववतारेषु वा। भक्तिश्च प्रेमपूर्विका सेवा। हेतुः फलानुसन्धानम्, तद्रहिता अहैतुकी, अनिमित्ता वा। अनेन सगुणा निवारिता। अव्यवहितेति कालेन कर्मणा वा यत्र सेवायां व्यवधानं नास्ति, न तु निद्राभोजनादिना; तस्य सेवाहेतुत्वात्। या भक्तिरिति लोकवेदप्रसिद्धा, न तु चौर्यादिना विषयान् सम्पाद्य भगवत्सेवाकरणम् ॥१२॥

तस्या निदर्शनमाह—

SRI SUBODHINI: The Lord had described the virtues and qualities (as evidence and proof) of this “Nirguna” Bhakthi. Now, He is telling the highest Bhakthi- which has no end — it’s symbol and virtue! **THIS DEVOTEE DOES NOT NURTURE A CAUSE OR MOTIVE TO LOVE OUR LORD SHRI PURUSHOTHAMA! HE LOVES OUR LORD FOR HIS SAKE ONLY!** The devotee should love our Lord Shri Purushothama only — and not even the Primordial Purusha or his other incarnations! Worship and service done to our Lord, with love, is called as “Bhakthi”! This devotee does not nurture a desire for any result, goal, benefit or boon, for doing this worship! This is known

as 'causeless' Bhakthi (Ahaituki). This is also hailed as 'Animitha' — no motive, no choice — as our Lord is loved for His own sake, for Himself and without any expectations in return! This sort of "Bhākthi" is beyond all "qualities" (Nirguna) i.e. not Saguna! This devotee does not face any "obstructions", caused by the factors of "time" (Kaala) or "actions" (Karma). He will also sleep and eat — but only for the sake of doing worship and service to our Lord! — as without food, his body will become weak and without sleep, he will be unhealthy! This "Bhakthi" is the highest in this world, as also in the Vedas (i.e. famous). In this worship, the devotee takes care to avoid materials which are stolen or ill gotten, in the use of our Lord's worship! (i.e. honest and sincere worship is done, without any particular motive).

After explaining the nature of "Bhakthi", our Lord now describes it's effect on the devotee i.e. the attainment of the "goal" — as blessed by our Lord.

सालोक्यसार्ष्टिसामीप्यसारूप्यैक्त्वमप्युत।

दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः॥१३॥

स एव भक्तियोगाख्य आत्यन्तिक उदाहृतः।

येनाऽतिव्रज्य त्रिगुणं मद्भावायोपपद्यते॥१४॥

VERSES 13 and 14 Meaning: "My "desireless" Bhaktha (devotee), does not give up My service and worship on any account! Even if I bless him with the 'liberation' of 5 types viz. (1)"living" with Me in My holy abode, (2) having "opulence", like our Lord Himself, (3) residing very near to our Lord, (4) having a 4-armed (Chaturbhuj) form, similar to our Lord and (5) merge in our Lord i.e. becoming "one" with Him! —

MY DEVOTEE DOES NOT ACCEPT THESE BLESSINGS!

“In this way, this sort of Bhakthi Yoga is the highest goal and attainment! Through this “Bhakthi”, a devotee crosses the three qualities (Satwa, Rajas and Tamas) and he attains My own attitude, nature and self.” (i.e. He becomes Me and Myself!)”

श्रीसुबोधिनी : सालोक्येति। सैवाऽऽत्यन्तिकी या स्वतो रसभावं प्राप्ता, सैव नाऽन्यत्फलमङ्गीकारयति। अत्यन्तप्रेमोत्पत्तावेवं भवति। **सालोक्यं** वैकुण्ठे वासः; **सार्ष्टिः** समानैश्वर्यम्; **सामीप्यं** भगवत्समीपे स्थितिः, सालोक्येऽप्ययं विशेषः, **सारूप्यं** स्वस्याऽपि चतुर्भुजत्वम्; **एकत्वं** सायुज्यम्। उतेति तस्य मुख्यफलत्वं ज्ञापयति। तदपि दीयमानं न गृह्णन्तीत्यत्यन्तानादरे। दीयमानत्वं स्नेहात्। मत्सेवनमिति सेवैवानन्दरूपा जातेति समासाद्बोध्यते; यतस्ते जनाः सेवकाः। भक्तियोग इति तस्यैव नाम। स एवाऽऽत्यन्तिक इत्युदाहृतः। तस्य स्वातन्त्र्याय भगवत इव फलसाधकत्वमाह—येनेति। येन भक्तियोगेन त्रिगुणमतिव्रज्य, मद्भावाय भगवत्त्वाय, उपपद्यते योग्यो भवतीत्यर्थः ॥१३॥१४॥

एतस्या भक्तेः साधनान्याह निषेवितेति चतुर्भिः—

SRI SUBODHINI: That “Bhakthi” is called as ‘endless and perennial’, which has by itself attained the “Rasa” (bliss) of our Lord. This “Bhakthi”, does not “accept” any other result or goal! This sort of endless “Bhakthi” can occur in those devotees, who have “endless and continuous highest love” for our Lord! This devotee does not accept, even if offered by our Lord, the 5 types of liberation.

Our Lord is pointing out the 5 types of liberations, which He blesses His devotees with! They are: (1) Saalokyam: (same world). Residing with our Lord in Sri Vaikuntam. (2) Saarshti: Having ‘opulence’ (Aishwaryam)

similar to our Lord's. (3) Saamepyam: (residing near our Lord) In this, the difference is, that in the "Saalokyam", liberation, the devotee lives in the same "world" (Sri Vaikuntam) of our Lord Sri Narayana. But, in this liberation of "Saamepyam", the devotee lives, very near to our Lord! (4) Saaroopyam: (having a "form" like our 4-armed Lord). (5) "Yekatwam" – "Saayujyam": this liberation takes place, when the devotee becomes "one" with our Lord!

Our Lord says, "ALL THESE 5 TYPES OF LIBERATIONS ARE NOT ASKED OR PRAYED TO BY MY "BHAKTHA". ON MY OWN, EVEN IF I GIVE HIM ALL THESE, HE DOES NOT ACCEPT THEM! In this way, our Lord's worship – and service are considered as "higher", than all these 5 types of "liberation". The word used by our Lord is significant. He says "Deeyamaana" i.e. even if the Lord gives, out of His great love and affection to His devotee, the devotee does not accept them - AS HE SEEKS ALWAYS AS OPPORTUNITY TO SERVE AND WORSHIP OUR LORD ONLY!

OUR LORD'S WORSHIP AND SERVICE ONLY WILL GIVE HIM "JOY AND BLISS" – AS THE DEVOTEE CONSIDERS HIMSELF ONLY AS A SERVANT OF OUR LORD (SEVAK). This worship and service of our Lord only is hailed as 'the Yoga of Bhakthi'! This is the highest goal, (Parama Purushārtham) which anyone can hope or aspire to attain! This Yoga of Bhakthi is free and independent, and it confers, therefore, the "results" on it's own i.e. by itself! (Yena) This Yoga of Bhakthi enables a devotee to cross over the three qualities. HE BECOMES DESERVING TO

ATTAIN THE NATURE OF OUR LORD (BHAGAVATWAM).

Through the 4 verses, as given below, our Lord is explaining the "ways and means" of attaining this "Bhakthi".

निषेवितानिमित्तेन स्वधर्मेण महीयसा।

क्रियायोगेन शस्तेन नातिहिंस्त्रेण नित्यशः॥१५॥

VERSE 15 Meaning: "My devotee, with avid sincerity, will fulfill all his daily duties (both Vedic and worldly). He will, on a daily basis, adopt the Yoga of Kriya, having no trace of violence of any type....."

श्रीसुबोधिनी : मुख्यं साधनमन्तःकरणशुद्धिः, तदन्तःकरणं षोडशकलं भवतीति तस्य शुद्ध्यर्थं षोडशसाधनान्युच्यन्ते। तान्यपि त्रिविधानि। आधिभौतिकान्येव तानि कृतान्यन्तःकरणशुद्धिं सम्पादयन्ति परमां धर्माधर्मम्; तान्येवाऽऽध्यात्मिकानि ज्ञानार्थं शुद्धिं संपादयन्ति परमाम्; तान्येव च पुनराधिदैविकानि परमां शुद्धिं सम्पादयन्ति भक्त्यर्थम्। सा च भक्तिरात्यन्तिकी; इदं वैलक्षण्यं वक्ष्यति—**मद्धर्माचरणैरैतैरिति।** अन्यथा उक्तानां मद्धर्मत्वं न विहितं स्यात्। अत एव प्रथमं धर्मत्रयमाह—स्मार्तम्, श्रौतम्, तान्त्रिकं चेति, साद्धेन। प्रथमं श्रौते रुचिर्न भवतीति स्मार्तं विधत्ते। **स्वधर्मेण परिसंशुद्धाशयः पुरुषो मत्संमुखमेतीति** सम्बन्धः। एवमन्येष्वपि साधनेषु। **स्वधर्मो** वर्णाश्रमधर्मो देहप्रयुक्तया निष्पन्नः। सोऽपि सम्यक् नितरां सेवितश्चेत्, न त्वनुकल्पेन। तत्रापि कामनारहितेन; तत्रापि सजातीयप्रचयसहितेन महीयसा। त्रिविधगुणयुक्तश्चेत् स्वधर्मः स्नानादिरूपः स्मार्तः, स तु पार्थिवांशदोषं दूरीकरोतीति षोडशांशोपकारं करोति। एवं क्रियायोगो वैदिको यज्ञात्मकः **प्रशस्तः**—येषु ब्राह्मणवाक्यानि अतिप्रशंसकानि भवन्ति, न तु द्वादशाहा(?) हीनवन्निन्दितान्यपि भवन्ति। तत्रापि हिंसाप्रचुरं न कर्तव्यम्। अल्पहिंसा इध्माबर्हिषामर्थे। आलम्भेऽपि तादृशपशुसद्भावे अल्पहिंसा भवति 'मृत्यवे वा एष नीयते' इति श्रुतेः। अतो नाऽतिहिंस्त्रेणेत्युक्तम्। सोऽपि सर्वदा

कर्तव्यः। एवं क्रियायोगोऽपि गुणत्रयसहितः। अयमाध्यात्मिकं दोषं दूरीकरोतीति अपां चाऽऽध्यात्मिकत्वात् तच्छोधको भवति॥१५॥

एवं स्मार्तश्रौताभ्यां परिशुद्धस्तान्त्रिके अभिनिविष्टः पञ्चाङ्गं भगवद्भजनं करोतीत्याह—

SRI SUBODHINI: The most important factor to be remembered is the “purity of the inner mind”! This inner mind has 16 parts and OUR LORD IS SO VERY GRACIOUS TO EXPOUND “16” WAYS TO PURIFY THIS INNER MIND! These are of 3 types. The “physical” type are the practices, done externally, which leads to the total and best purification of the inner mind. If these “practices” are done “mentally”, then the devotee attains the purity of his “knowledge” (Jnana). When these very same practices are “celestial” in nature, then it leads to the highest purity of “Bhakthi”. This “Bhakthi” then becomes “endless and continuous”! i.e. always regarded as the highest goal!

Our Lord explains all these in detail. He says, “If through these ways (practices), if my “virtues” (duties) are not followed, then the devotee does not attain the due benefits!”

Thus, the Lord, in the first instance, speaks of three “duties” viz. (1) “Smaartha” Dharma, (2) “Srouta” Dharma and (3) “Tanthrik” Dharma. Usually, persons do not get taste to do the “Vedic” duties (Srouta). Hence, in the first instance, the “Smaartha” Dharma (daily duties) has been told. The devotee, by the discharging of his duties, has become “very pure”, and he becomes one pointed, in his Bhakthi to our Lord! All other “practices” also should be done, in this manner! This word ‘Swadharma’ means the duties pertaining to “caste/status” in one’s life! (Vasnaashrama Dharma). These “duties” are

performed by the body. These duties should not be done, only as per our “taste and convenience” — but should be done, as per the scriptures, on a permanent basis, without any desire! This “desirelessness” also should be the “highest”. All these practices lead to the purity of the inner mind! These duties, such as taking bath etc. are of Satwik, Rajasik and Tamasik types — these observances remove the “blemish” associated with the element of “earth”! (Bhoomi) In the same way, the Yoga of action (Kriya Yoga) which is Vedic in nature, also purify the inner mind. The part of the Vedas, called as the “Brahmanaas” are very famous, in this context! The devotee avoids performance of “sacrifices” (all actions), wherein there is some “violence”! Of course, by burning the Kusa grass and “Samit” wood, a little “violence” is caused! But, this devotee does not do these sacrifices, where there is a trace of violence! These “actions” remove the blemish caused by the “mental” factors and also purify the element of “water” (previously we have noted the purification of the element of “earth”!).

In this way, the devotee gets purified, through his daily scriptural duties, as also the “Vedic” duties. Now, desirous of performing the “Taanthrik” duties, he worships our Lord, in 5 ways — as per the following verse.

मद्भिष्यददर्शनस्पर्शपूजास्तुत्यभिवन्दनैः।

भूतेषु मद्भावनया सत्त्वेनाऽसङ्गमेन च॥१६॥

VERSE 16 Meaning: “My devotee, does, with love the “Darsan” of My idol; he touches Me and praises Me, through singing! He does prostrations to Me also! He sees Me in each and every being and resorts to the twin spiritual virtues of courage and detachment.....”

श्रीसुबोधिनी : मद्भिष्येति। भगवद्भिष्यान्यधिष्ठानानि। धिष्यपदेन च प्रमाणमूलकानि श्रीरङ्गादीनि। तेषां प्रथमतो दर्शनम्; ततश्चरणस्पर्शः, ततः पूजा, स्तुतिरभिवन्दनं चेति पञ्च। पञ्चानां प्रत्येकसामर्थ्यद्योतनाय बहुवचनम्। अनेन सर्वतैजसशुद्धिरुक्ता, पञ्चाग्नावयं जात इति। चतुर्थं साधनमाह—भूतेष्विति। सर्वेष्वेव सङ्घातेषु भगवद्भावना कर्तव्या, भगवानेवैव जातः, एवमवस्थ इति वा; यथा वायोः। साधनान्तरम्—सत्त्वेनेति। सत्त्वगुणः साधनम्। तन्निविधम्—सात्त्विककर्मरूपम्, सतां स्वरूपत्वापादकम्, वसुदेव-रूपान्तः—करणसाधकं च। अनेनाऽऽकाशशरीरत्वाद्भगवतस्तच्छुद्धिरुक्ता। इन्द्रियशुद्धिमाह—असङ्गमेनेति। सर्वसङ्गनिवृत्तिः कर्तव्या। चकारात्तदिच्छा-परित्यागः॥१६॥

SRI SUBODHINI: Our Lord is present in His "famous" form, at places like Srirangam and others! "My devotee has the "Darsan" of such of My "forms" (in idols). He touches My holy feet, with his head; he worships and serves Me in these forms! He sings My praise and prostrates to Me, totally! These are the 5 actions of My worship!" Each of these 5 acts of worship are potent to bless the devotee! With a view to tell this, our Lord says, that all these 'practices' purify the element of "fire"! — as all these 'practices' have got originated in the "Yoga of 5 fires" (Yoga Panchagni). This also purifies the element of "wind".

Our Lord now speaks of the other 'practices' (Saadhanaas). The nurturing and cultivation of "Satwa" quality is also a spiritual practice and this is of 3 kinds. (1) By performing all actions in a 'Satwik' way. (2) Those actions, which bless the devotee with the nature of saintly and noble Mahaatmaas! and (3) blessing the devotee with the inner mind of Shri Vasudeva (our Lord's father). These practices purify the element of "space"!

Now, the Lord speaks of the purity of the "sense organs" (Indriyas). "My devotee should give up the

association of everyone and everything!" The syllable "Cha" (and) indicates, that the devotee should give up the desire for such association too!

महतां बहुमानेन दीनानामनुकम्पया।

मैत्र्या चैवाऽऽत्मतुल्येषु यमेन नियमेन च॥१७॥

VERSE 17 Meaning: By giving respect and honor to noble saints, by showing compassion on the lowly and suffering persons, by having true friendly relations with one's equals, and by observing the discipline of Yama and Niyama..... (A devotee should observe all these.)

श्रीसुबोधिनी : स्वापेक्षया महतां बहुमाननम्, पीडितानां दीनानां स्वापेक्षया हीनानामनुकम्पा, तुल्येषु च मैत्री; न तु मात्सर्यम्। अवगणना, स्पर्द्धा च न कर्तव्येति चार्थः। चक्षुषो दर्शनस्य स्पर्शस्य च दोषा व्यावर्तिताः। यमेन नियमेन चेति प्रत्येकं द्वादशविधेनाऽपि करपादौ शोधितौ। अहिंसादयो यमाः, स्नानादयो नियमाः। चकारादवान्तरा गृहीताः॥१७॥

SRI SUBODHINI: Those, who are greater than ourselves, should be respected and honored by us. Those who are lowly and suffering should be treated by us with compassion. We should also have true friendship with those, who are our "equals"! The syllable "Cha" (and) has been used, by our Lord to emphasize, that we should not have hatred to anyone, not to ignore or insult anyone and be jealous! When we have this attitude, then 'blemish' of those, whom we see, touch or those created by others — all those various types of 'blemishes' get removed. "Yama and Niyama" are of 12 types. Through these, both feet and hands get purified. The principle observances of 'Yama' are "Ahimsa" etc. (non violence) and "taking bath" etc. are the rules of "Niyama". The syllable "Cha"

(and) denotes all the other complementary ways and means.

आध्यात्मिकानुश्रवणानामसङ्कीर्तनाच्च मे।

आर्जवेनाऽऽर्यसङ्गेन निरहङ्कियया तथा॥१८॥

VERSE 18 Meaning: “A devotee should listen to the spiritual treatises. He should sing along with others My holy names! He should have a straight and simple mind and cultivate the association with noble saints. He should also renounce his ego and pride!”

श्रीसुबोधिनी : आध्यात्मिकानां शास्त्राणां साङ्ख्ययोगादीनाम्, अनुश्रवणं गुरुमुखाच्छ्रवणम्, श्रोत्रसंस्कारकम्। भगवतो निस्तुरं नामकीर्तनं च वाक्संस्कारकम्। चकाराङ्गुणकर्मणामपि। म इति विषयो व्यावर्तितः। सर्वत्राऽऽर्जवमृजुत्वम्, घ्राणसंस्कार उक्तः। आर्याणां सतां सङ्गो जिह्वासंस्कारकः। त एवेतररसनिवारकाः। अहङ्काराभावस्तु मनःशोधकः सुप्रसिद्धः॥१८॥

SRI SUBODHINI: The devotee should listen to this Saankhya Yoga (i.e. treatise or instructions) and other holy spiritual treatises! In other words, he should listen to these, from the “Gurus” (teachers). In this way, the sense organ of the “ear” is purified! He should always chant (sing) the holy names of our Lord and through this, he purifies his “word”! The syllable “Cha” (and) means, that he should listen to the virtues and “Leelas” of our Lord also. The syllable “Myself”, used by our Lord denotes, that the subject matter for hearing singing etc. should be our Lord only! i.e. everything should be connected to our Lord! (Bhagavat Sambandhi). The devotee should be simple and straight, in his mind, at all places. This purifies the organ of the nose! He should associate himself with noble saintly persons – thus purifying his tongue! All these actions and steps make the devotee give up the seeking and attachment of other

“tastes” and activities, which are detrimental to the one pointed service and worship of our Lord! He should give up his ego and pride – thus purifying his mind! This is well known!

मद्धर्माचरणैरेतैः परिशुद्धाशयः स्फुटम्।

अञ्जसा पुरुषोऽभ्येति श्रुतमात्रगुणं हि माम्॥१९॥

VERSE 19 Meaning: “By observing the virtues and actions connected with me (i.e. My worship and service), the mind of the devotee becomes pure. This is certain and clear! Due to this purity, on just hearing about My virtues, the mind of the devotee gets merged and united with Me.”

श्रीसुबोधिनी : एते सर्वे ये भक्तिजनकाः, तैः मद्धर्माः; तैः परितः शुद्ध आशयो भवति। तदैव पुरुषः, अञ्जसा सामस्त्येन, श्रुतमात्रगुणं मामभ्येति। यथा चिरकाङ्क्षितविदेशगतपुत्रगुणे श्रुते, भर्तृगुणे वा, सर्वतो निवृत्तं मनस्तत्र प्रविशति, स्वयञ्चाऽभिमुखो भवतीति। युक्तमुक्तमिति हि शब्दार्थः। पुरुषस्याऽञ्जसेति पाठे आशय एव कर्ता॥१९॥

एकं च साधनमाह—

SRI SUBODHINI: All the above actions originate “Bhakthi” and from all sides, this devotee attains purity (of his desires, actions etc.). Due to this, no sooner, this devotee listens or hears our Lord’s virtues, he immediately attains our Lord by merging his mind in Him! Like the mind of a father, on listening to the virtues of his son, who has gone to another country, gets merged in the son, and he gets attracted to his son!. Or like a chaste wife, on hearing the virtues of her husband, who has gone to another country gets attracted intensely to her husband! “In the same way, by listening to My virtues, the devotee also feels united and merged into Me.” The word “Hi”

(yes, indeed) emphasizes that this “happening”, is due and appropriate!

Now our Lord is telling the most important “way” (Saadhan) to attain Him!

यथा वातरथो घ्राणमावृङ्क्ते गन्ध आशयात्।

एवं योगरतं चेत आत्मानमविकारि यत्॥२०॥

VERSE 20 Meaning: “Like the fragrance, which has emanated from the flower, through the force of the wind, reaches our sense of smelling (nose), in the same way, a devotee, who practices, with sincere interest, this “Yoga of Bhakhti”, and whose mind has been cleansed of the negative qualities of attachment and aversion, attains our Lord, who is the Supreme Aatma.” (Paramaatma).

श्रीसुबोधिनी : यथा वातरथ इति। निरन्तरं सेव्यमानो योग एक एव सर्वसाधकः। तत्र शुद्धिरपि नापेक्ष्यत इति दृष्टान्तेन तथात्वमाह—यथा गन्धो वातारूढः, स्वभावत एव वा, वातो रथो यस्य। स तु घ्राणमेवावृङ्क्ते, घ्राण एव तस्य ग्राहको भवतीति। एवं योगरतमपि चित्तमात्मानमेव गृह्णातीति आत्मगाम्येव भवति। अत्र पूर्वसाधनान्यपेक्ष्यन्त इत्याशयेनाऽऽह—अविकारि यदिति। यच्चित्तं सर्वमेव विकारं त्यक्तवत् ॥२०॥

एवमुक्तमां भक्तिं ससाधनां साधयित्वा पूर्वोक्तां सगुणां त्रिविधामपि निन्दति—अहमिति चतुर्भिः—

SRI SUBODHINI: This “Bhakhti Yoga” is the only way to attain our Lord, when it is practiced at all times! Purification, per se, is not required under this system — this is explained through an example here by our Lord! Like fragrant wind reaches our nose automatically — as the nose has the capacity to imbibe this fragrance! This fragrance comes, through the wind, and automatically “chooses” our nose! In the same way, the devotee’s mind which is practicing the path of Bhakhti, at all times, is

able to experience the "Aatma". In other words, his mind, always goes to the "Aatma", and not to anyone or anything else! But this mind should be clean and pure, without a "change" (Vikaar). Hence, this devotee should have done all the steps connected with the Yoga of Bhakthi. The mind has become pure, without any blemish and this mind automatically proceeds to attain our Lord (Aatma).

In this way, along with the various practices, the highest "Bhakthi" has been expounded. Now our Lord, through 4 verses, "condemns" the earlier told "Bhakthi" which is based on "qualities" (Saguna Bhakthi).

अहं सर्वेषु भूतेषु भूतात्माऽवस्थितः सदा।

तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम्॥२१॥

VERSE 21 Meaning: "I reside always in every "Jeeva" as their "Aatma"! Hence, those persons disregarding and ignoring Me, who is present as the Paramaatma in everyone, and worship Me only in the idols/images etc., I regard this worship as defective." (i.e. inappropriate and unacceptable to Me.)

श्रीसुबोधिनी : करोति यत्तन्नटवन्मुख्यस्याऽतिक्रमस्तथा।
दोषोत्पत्तिश्च प्रचुरा मत्प्रीतेश्च न साधकम्॥१॥ तत्र प्रथमं
पूर्वभक्तिरनुकरणमात्रम्, न तु भक्तिरित्याह—सर्वेषु भूतेष्वहमात्मा।
'अवस्थितेति काशकृत्स्नः' इत्यत्र प्रतिपादितं भगवत एवाऽवस्थाविशेषो
जीव इति। तदाह—अवस्थितः सदेति। अहमेव वा भूतात्मा सर्वभूतरूपः,
तत्त्वरूपः, जीवरूपश्च, सङ्घातरूपश्चेति। अवस्थितः सदेत्यन्तर्यामी। अतः
सर्वभावेन सर्वेषु भूतेषु विद्यमानं मामवज्ञाय, भेदबुद्धिं हिंसादिकं च तत्र
जनयित्वा, स्वात्मानमपि केवलं मर्त्यं शरीरं मत्वा, यत् कुरुते
तदर्चाविडम्बनमेव ॥२१॥

अथ भगवदाकाराभावात् स्वबुद्धा शास्त्रमुल्लङ्घ्य यदि भजते, तदा यत्तस्य फलं तदाह—

SRI SUBODHINI: The “Bhakthi with qualities” explained, so far, is only a ‘part’ of true Bhakthi. It is not the total or full “Bhakthi”! This truth of our Lord, being present as the “Aatma” in everyone, is explained through the Brahma Sootra entitled “AVASTHITERITI KAASAKRITSNAHA” i.e. “Jeeva” is the special status of the Lord Himself! Our Lord says, “I AM THE “AATMA”! I HAVE BECOME ALL THE ELEMENTS! I AM THE ETERNAL PRINCIPLE OF THE “AATMA”! I AM THE “JEEVA” TOO! I AM ALSO THE “BODY” OF THE 5 ELEMENTS!

“I AM THE INDWELLER! What is the use of insulting and ignoring Me, who is present in everyone! What is the use of seeing everyone else as different from oneself and Me, through the eye of division, violence etc.? What is the use of regarding ones own “Aatma” (i.e. Myself) as the human body only.? What is the use of worshipping Me, in idols/images without practicing the above virtues? I regard this worship as superficial and inappropriate!

Thinking that our Lord does not have a ‘form’, a person may violate the scriptural injunction and do worship and service to our Lord — i.e. only in the idols! The effect of this type of worship is being told.

यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम्।

हित्वाऽर्चा भजते मौढ्याद्भस्मन्येव जुहोति सः॥२२॥

VERSE 22 Meaning: “I am the Aatma of every ‘being’! I am the highest Lord of ‘all’! I am residing in all beings, as their “indweller”! When this is the real

“truth”, the person, out of illusion and infatuation, ignoring My presence in everyone, concentrates only in serving and worshipping My idol, his worship, in My view, is like pouring Ghee oblations into ashes!” (i.e. where there is no “fire”, and hence treated as ‘waste’.)

श्रीसुबोधिनी : यो मामिति। सङ्घाते अहं त्रिरूपो वर्ते—प्रथमं सर्वेषु भूतेषु तद्रूपः, तत आत्मरूपः, तत ईश्वरोऽन्तर्यामी नियामकः। एवं पुरुषे सर्वभावेन विद्यमानं भगवन्तं हित्वा, अर्चा प्रतिमाम्, यो भजते। भजने प्रमाणाभावमाह—मौढ्यादिति। न तु स्वतन्त्रो भगवन्मार्गो निषिद्धः, स गुणातीत इत्येकादशे वक्ष्यते, ‘मन्त्रिकेतं तु निर्गुणम्’ इत्यादिभिः। प्रकरणेन च वाक्यानि सम्बद्धानि तत्प्रकरणस्थमेव गुणदोषं वदन्ति, तत्र पृथग्भावस्तु नोक्तः। द्वादशानुसारेण वा पुरुषो नारायण इज्यः। उभयत्राऽपि भेदगुणयोरभावाच्चैतानि दूषणानि भवन्ति, किन्त्वत्रैव तानि पूर्वोक्तसगुणभक्तिदूषकाणि। अर्चायां ज्ञानक्रियाचैतन्यानन्दानामभावात् निष्पादनार्थं व्यापृतान्यप्येतानि पश्चात्त्यक्त्वा गतानीति भस्महुतप्रायं भवति। स इति पूर्वोक्त एव। पूर्वमग्निस्तत्र दृष्ट इति शान्तेऽप्यग्नौ भ्रमाद्धोम इति सोऽत्र दृष्ट्यन्तीकृतः॥२२॥

परद्वेषादिना अर्चायां भगवद्भजने कामाद्युत्पत्तेः कदाचिदपि न मनःशान्तिर्भवतीत्याह—

SRI SUBODHINI: “I am residing in this body of elements in three ways. (1) In the first instance, I have become the “forms” of the elements themselves e.g. earth etc. (2) I am also the “Aatma” of every being. (3) Then I am also the “indweller” (Antaryaami) in everyone! (“Antaryaami” means the “controller”). In this way, ignoring our Lord, who is present in every way, inside each of the ‘being’, if a person worships Me, only in the “image and idol”, then, we have to say that, there is no scriptural evidence for this type of worship only! In fact, such an act of worship shows the ‘foolishness’ of this

person. A doubt may arise here. In the 11th canto, our Lord has explained, in detail, the various steps, pertaining to the service and worship of His “idols” (Pratimaa). He has also declared, that this idol worship is very important! Why does our Lord, now “condemn” this idol worship? The purport of this view of our Lord is, that our Lord does not condemn the free and exclusive path of our Lord (Bhāgavat Maarga), as this path is beyond all the three qualities (Gunaateeta). In fact, our Lord will speak about this in the 11th canto. His “present” words are related to the “situation”, which He is explaining. Our Lord had to declare like this, as per the need of the situation i.e. it’s blemish and qualities. Alternately, a devotee should serve and worship our Lord Sri Narayana, as explained in the 12th canto.

Here, of course, there is specific condemnation of only doing image worship, ignoring the presence of our Lord, as the indweller and “Aatma” of every ‘being’! All attainments of knowledge, bliss and spiritual glory leave a person, who ignores our Lord’s “presence” in every being and worships only an “idol” of our Lord! OUR LORD TERMS THIS WORSHIP AS POURING GHEE IN ASHES! (WHERE THERE IS NO FIRE.) If the devotee had ‘knowledge’ in him, then, he would not ignore or insult any “being”! In the “ashes”, although “fire” was originally present, this “fire” had got extinguished later. The sacrifice (Havan) done on the “ashes”, without fire, is a sheer waste and an act of delusion (Bhrama).

A devotee will never attain peace in his mind, if he nurtures hatred and antipathy to those, who are different from him! Such worship also originates “blemish”, such as ‘desires’ etc., due to which, there is no “peace of mind” for this devotee – as per the following verse.

द्विषतः परकाये मां मानिनो भिन्नदर्शिनः।

भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति॥२३॥

VERSE 23 Meaning: “A devotee, who always sees “divisions and differences”, develops feelings of enmity to other beings; due to his ego and self importance! (pride) In fact, through this behavior, he hates and is inimical to Me only, as I am present as the “Aatma” of every being! The mind of this devotee will never attain peace!”

श्रीसुबोधिनी : द्विषत इति। स हि मामेव द्वेष्टि, यतो भूतेष्वहमेव वर्त इति। अतः परकाये मां द्विषतो मनः कदापि न शान्तिमृच्छतीति सम्बन्धः। ननु जीव एव द्वेषाश्रयः सङ्घातो वा; अन्यथा व्यवहारो न स्यात् अतो भेदो व्यवहारार्थं मृग्य एव, ‘यं द्विष्यात्तं ध्यायेत्’ इति श्रुतेश्च। तत्र कथमाह भगवान् ‘मां द्विषतः’ इति चेत्; सत्यम्। तद्गतापकारक्रियया हि तस्मिन् द्वेषः। सा क्रिया मत्कृता, मत्प्रेरणया वा जातेति तन्निमित्तं चेदन्यं द्वेष्टि, तर्हि मामेव द्वेष्टि। भेदे तु यज्ञपरिपन्थिनो दैत्याः, मदधिष्ठिता अपि, रोगा इव निवर्तनीयाः; तुषादिरिव व्रीह्यादिषु। अतो यज्ञार्थं द्वेषः, न तु द्वेषार्थं यज्ञ उचितः। श्येनादावप्येवमेव, यज्ञभ्रातृव्य एव स्वभ्रातृव्य इति तत्र तु यज्ञो निरभिमान इति तावदपि कर्तव्यम्; अत्र तु भगवान् साभिमान इति द्विषन्तमपि न द्विष्यात्। कार्यं तु प्रह्लाद इव सेत्स्यति। अतोऽत्र मार्गे सर्वथाऽपि द्वेषोऽनुचितः। भगवदर्थं सुष्टिश्चेयम्; अतोऽत्र भगवद्वेष एव भवति। किञ्च, मानिनः, भिन्नदर्शिनः, भूतेषु बद्धवैरस्येति दोषत्रयम्। सात्त्विकराजसतामसा दोषा निरूपिताः। न हि त्रिदोषव्याप्तस्य शान्तिरस्ति। अभिमानस्तु सात्त्विकदोष एव, उत्कृष्टकर्मणैवाभिमानो भवतीति। क्रियया हि भेद इति राजसं भेदज्ञानम्, वैरं तु तामसमिति॥२३॥

अहं तु न संतुष्टो भवामीति मुख्यं दूषणमाह—

SRI SUBODHINI: “The person, who nurtures

hatred and ill feelings to others, in fact, is hating Me only — as I am present in each and everyone! Hence, this person, because of his hatred to Me, will never attain peace of mind!" How does the hatred to another person become the hatred towards our Lord? The hatred to the "Jeeva" or to the "body" of another person is as good as "hating our Lord" as "THE "JEEVA" AND THE "BODY" ARE OUR LORD'S "FORMS" ONLY." (BHAGAWAD ROOPAM).

The Vedas have made this very clear. Our Lord has also told, in the Gita, "They are hating Me only"! This is being explained in detail. The act of hating and wrong doing to another, through a "Jeeva", is called as an act of hatred and ill feeling! (Dwesham) The Lord says, "THIS WRONG DOING HAS BEEN DONE TO ME ONLY! — ESPECIALLY, WHEN I AM PRESENT EVERYWHERE!

It is our Lord, for the sake of convenience in "behavior", has made the various differences and divisions among the 'beings'! Due to this inherent "differences", ill feelings can occur! But the Lord says, that this sort of seeing the "differences and divisions" should end — as He is the One, who has become all the "Jeevas and bodies", as also the differences and divisions! The devotee should not commit the error of regarding our Lord, as different from him! The "demons" also are the "forms" of our Lord only. But they are against the performance of various "sacrifices". Hence, from a worldly point of view, they have to be removed! — like we remove dirt from a shawl! The "demons" are like the "diseases" in the body, which, through medicine are removed forcibly! Hence, for the sake of progressing the "sacrifices", there is hatred towards the demons! But no

one should perform a sacrifice to further the cause of hatred! But another doubt may arise. There are some sacrifices performed, exclusively to destroy an enemy or to give trouble to him! Answering this, it is said, that the enemy of a sacrifice is, indeed, our enemy too! Usually a sacrifice is done, properly, only to please our Lord and without any "ego" or pride! Our Lord's reference, in this particular verse, pertains to the sacrifice done with ego and pride, which should be avoided! In fact, we should not show hatred and ill feelings even to those persons, who hate us! The ideal example for this virtue is Sri Prahlada! His father perpetrated hateful atrocities on him. But, Shri Prahlada never showed any sense of hatred to his father! He attained all his "goals" without any hatred or ill feelings! HENCE, EVERY TYPE OF HATRED TO ANYONE, AT ANY TIME, IS INAPPROPRIATE, IN THIS PATH! THIS CREATION HAS BEEN DONE FOR THE SAKE OF OUR LORD. AND HATING ANYONE CREATED, IS AS GOOD AS OR EQUAL, TO THE "HATING" OUR LORD HIMSELF!

Here, the Lord has explained three types of "blemish". The Satwik person has pride! (Maani) The Rajasik person has the vision, which sees differences and divisions! The Tamasik person, bears hatred and enmity to the 'beings', whom he does not like or approve of! The person, who is enveloped with all these three types of "blemish", will never attain "peace of mind"! Feeling a little "pride" is indeed a "Satwik" blemish — as 'pride' is due, and does arise, when a person has done an act of glory! In this way, "actions" only create the differences and divisions. This knowledge of divisions is "Rajasik" in nature. Hatred and enmity are Tamasik.

Though hatred etc. are considered as ‘bad blemish’ (Mahaan Dosham), ‘I am very displeased with one “blemish” and I will speak about it now’ — as per the next verse.

अहमुच्चावचैर्द्वयैः क्रिययोत्पन्नयाऽनघे॥

नैव तुष्येऽर्चितोऽर्चायां भूतग्रामावमानिनः॥२४॥

VERSE 24 Meaning: “Oh, sinless mother! He, who insults and dishonors other ‘Jeevas’, I am never happy or pleased with his worship and Pooja (service), even if he performs this worship of mine, in an idol, with the best of materials, in an elaborate way, observing all the rules of such worship scrupulously!”

श्रीसुबोधिनी : अहमिति। यद्यपि बहुसुवर्णपुष्पादिकं प्रयच्छति, तथापि उच्चावचैरनेकविधैर्द्वयैः पुष्पादिभिरुत्पन्नया क्रियया अहं नैव तुष्ये। तत्र हेतुः—भूतग्रामावमानिन इति। अर्चयामित्युपलक्षणम्। पुरुषविशेषेऽपि भजने भूतग्रामावमानिनो न तोष एव। परं तत्र तादृश एव भजतीत्यर्चयामित्युक्तम् ॥२४॥

तर्ह्यर्चाविधायकानि वाक्यानि व्यर्थानि स्युरित्याशङ्क्याऽह—

SRI SUBODHINI: “Even if the devotee worships Me with flowers made of gold, even then, I am not pleased with this devotee, even though he may worship Me, in many ways with various types of flowers! THE REASON FOR MY ‘DISPLEASURE’ IS THAT THIS PERSON ‘INSULTS’ OTHER BEINGS! Even if he worships anyone else and insults other beings, even then, I am not pleased with this worship! In fact, he worships this person (Guru, Mahaatma and others) only, in the same way, as he worships My idol! — without removing his insulting behavior from the mind!

A doubt arises here. Are the various references for

the due performance of idol worship, in the various scriptures a “waste”? This doubt is answered by our Lord, through the next verse.

अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत्।

यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम्॥२५॥

VERSE 25 Meaning: “A person should discharge his “duties” (Dharma) to the very best of his capacity! He should also simultaneously do the worship and service of My idol, till he is able to attain the divine experience of Myself, the Supreme Aatma, who is present in his own heart and in all ‘beings’!”

श्रीसुबोधिनी : अर्चादाविति। यावत्सर्वात्मकं भगवन्तं न जानाति, तावदर्चयामर्चयेत्। यतोऽहमीश्वरः, अन्यथा मारयेत्। साऽर्चा धर्मरूपेत्याह—स्वकर्मकृदिति। सन्ध्यावन्दनवत् भगवत्पूजाऽपि नित्या ब्राह्मणादीनाम्। अतः स्वकर्मकृत् शालग्रामादौ मां पूजयेत्, यावन्मां सर्वभूतेष्ववस्थितं स्वहृदि न वेद। अनुभवो न भवतीत्यर्थः, न तु शाब्दज्ञानं प्रयोजकम्। यथा साक्षाद्भगवति समागते बुद्धिर्भवति, एवं कृमिकीटादावपि चेद्बुद्धिः, तदा कर्मनिवृत्तिरर्चानिवृत्तिश्चेति साधारणमेतद्वाक्यम्, गुणप्राधान्याभावात् ॥२५॥

ज्ञानोत्तरं तु न कर्तव्यमित्यत्र हेतुमाह—

SRI SUBODHINI: Till a devotee realizes (comes to be aware of or know) our Lord, who is the “Sarvaatma” — being present in everyone — till then, he should continue, without fail, to do worship and service of My idol — treating this idol as Myself! As I am the Lord of this Universe (Ishwara) and I can destroy those, who are not devoted to Me! His worship is his duty, as he should worship Me, as he discharges his daily duties, connected with his life! In other words, he should do this worship, in the same way, as he does his daily actions!

Like the Brahmin etc. have to do the "Sandhyaavandan" ritual. HENCE, THIS DEVOTEE SHOULD SERVE AND WORSHIP ME IN THE HOLY AND DIVINE "SALAGRAMA" STONES AND OTHERS!" He should continue to do this service, till he is able to experience the truth of Myself, being present in the heart of everyone! Like the rise of intellect happens on the actual "coming" (Darsan) of our Lord, in the same way, he should have the same feeling and vision, when he sees a worm or a fly! i.e. to see Me, actually, in them! After this highest experience of actual "Darsan" of our Lord, in all 'beings', let this worship go away or leave this devotee! ON REACHING THIS HIGHEST EXPERIENCE, HE NEVER GETS THE OPPOSITE ATTITUDES OF LOW, HIGH IGNORABLE, RESPECTABLE, GOOD AND BAD! HE SEES OUR LORD IN EVERY "BEING"!

When the knowledge arises that, "I am present in every 'being'", then, he should not continue to do the idol worship — the reason for this is being told by our Lord, as per the following verse.

आत्मनश्च परस्याऽपि यः करोत्यन्तरोदरम्।

तस्य भिन्नदृशो मृत्युर्विदधे भयमुल्बणम्॥२६॥

VERSE 26 Meaning: "The devotee, who bears or sees even a very little difference between the "Aatma" and the "Paramaatma", for this person, who sees this difference, I create the great fear of death, having become the form of "death" Myself!"

श्रीसुबोधिनी : आत्मन इति। यदि ज्ञानोत्तरमपि पूजां कुर्यात्, भेदबुद्ध्या स्वसेवामिव कुर्वन् न दुष्यते। स्वसेवया च स्वयं सन्तुष्यते, 'यद्यन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति यथा पशुरेवं स देवानां पशुः' इति श्रुतेरात्मेत्येवोपासीत। यस्तु पुनः, आत्मनः परस्याऽपि

अन्तरा उत् अरमपि ईषदपि अरं भेदं करोति। अरा हि भेदकाश्चक्रस्य।
 'यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते, अथ तस्य भयं भवति' इति
 श्रुतेः। तद्भयमहमेव प्रयच्छामीत्याह—तस्य भिन्नदृश इति। उल्बणं भयं
 विदधे विशेषेण तस्मिन् स्थापयामि। तद्भयं मृत्युरेव, न ह्यन्येन भयेन
 प्राणांस्त्यजति। सहजो हि प्रयत्नः प्राणधारकः, अतो भक्तिफलं दूरे;
 मृत्युस्तु सेत्स्यतीति ज्ञानोत्तरं मृत्योरभावादेतन्न कर्तव्यमिति फलितम्
 ॥२६॥

अज्ञानदशायामप्यर्चापेक्षया ज्ञानार्थिनः सर्वभूतेष्वेव भजनं श्रेष्ठमित्याह—

SRI SUBODHINI: Even after attaining the highest "Jnana", if a devotee worships an "idol", there is no "harm", as he does not see any difference or division! He becomes happy at his own service. In the same way, he does the worship of our Lord, without seeing any difference, between his "Aatma" and the Lord, who is the "Paramaatma"! Even the Vedas speak of worship and service of one's own "Aatma" only! It is said further, that when a person worships another celestial deity, then, if he nurtures the feeling, that both he and the deity are different from each other (i.e. separate), then this "worshipper" is considered as an "animal" (Pasu) only! i.e. the "animal" for the celestial deities! He also gets the fear of "death" i.e. he, who sees difference between oneself and another!

The Lord says, "He who has the vision of difference and division, I create great "fear" for them, and it is of the nature of death! — as this is the highest fear, one can be confronted with! A person puts endless efforts to keep his life (Praana). But, as he nurtures, a vision of difference and division, he never attains the effects of following the path of "Bhakthi". But, he faces the fear of death instead! After attaining the true "knowledge",

a person is supposed to attain “immortality” (Amar). Ipsa facto, he, who has the fear of “death”, should desist from nurturing these divisions and differences. This is the purport!

A devotee, who is eager to attain “Jnana”, even though he is in a state of “ignorance”, should serve and worship our Lord, in all the “beings”. This is told to be the “best” of all worship! — as per the following verse.

अथ मां सर्वभूतेषु भूतात्मानं कृतालयम्।

अर्हयेद्दानमानाभ्यां मैत्र्याऽभिन्नेन चक्षुषा॥२७॥

VERSE 27 Meaning: “An ideal devotee should serve and worship Me, who has made the heart of every “being” as My house (i.e. residing inside them). Not only this, I have made the forms of these ‘beings’ as My own “form” (i.e. all these “forms” are Mine only!) - being the Supreme Aatma in each and every “being”! The way of worship should be done through appropriate giving (charities etc.), of materials showing deep respect and honor of all of them and a friendly behavior to everyone coupled with a vision of equality among all ‘beings’ (i.e. no difference or division should be made, while dealing with the ‘beings’).”

श्रीसुखोधिनी : अथ मामिति। अथेति भिन्नप्रक्रमार्थः, पूर्वं ज्ञानिनो निरूपणात्। सर्वभूतेषु भजनं भक्तिमार्गेऽपि वर्तत इति तन्निवृत्त्यर्थमाह— भूतात्मानमिति। भूतानामात्मा जीवः। ननु स सर्वत्र वर्तत इति कोऽयं भूतेषु विशेषस्तत्राऽऽह—कृतालयमिति। यथा कश्चिद्गृहं कृत्वा क्वचित्तिष्ठति, तदुपलब्धिस्तत्र सुलभा, अत आत्मनोऽपि सङ्घातरूपं गृहं कृत्वा स्थितस्य तत्रोपलब्धिः सुलभा। लोकेऽपि गृहे पदार्थसमर्पणे गृहस्थः प्रीतो भवति, अतो भूतेष्वेव मामर्हयेत्। यथायोग्यं च पूजा, येनैव यः सन्तुष्यति। तत्र

मुख्यं दानम्, मानं च, मैत्री च। निकृष्टे दानम्, उत्कृष्टे मानम्, समे मैत्री।
 एतदप्यभिन्नचक्षुषा सर्वत्राऽऽत्मज्ञानेन कर्तव्यम्, न तु
 लोकदृष्ट्येत्याह—अभिन्नेति ॥२७॥

विशेषपूजायामुत्कृष्टब्राह्मणलक्षणमधिष्ठानं वक्तुं सर्वजीवापेक्षया
 तस्योत्कर्षमाह—जीवा इति सार्द्धैः षड्भिः —

SRI SUBODHINI: Earlier, the nature of "Jnana" was described. Now, as the topic is slightly changed, with the explanation of the various types of behavior of a devotee of our Lord, it is said, that the worship of our Lord, as being present in all "beings", is also a part of the path of Bhakthi! But, this is not the 'concept' explained here, by our Lord! Here, what is told is, that the 'Jeeva' of all "beings" is the "Aatma" (our Lord). A doubt may arise here: Our Lord is present everywhere. How come, it is told, that our Lord is present in all "beings", and especially in the 5 Primordial elements? (Bhootaas) What is the special nature of this holy presence of our Lord? OUR LORD SAYS, THAT HE HAS MADE THE "BEINGS" (THE 5 ELEMENTS) AND HE HAS BUILT A HOUSE 'INSIDE' THEM, FOR HIM TO RESIDE! — LIKE A PERSON HAS MADE A HOUSE FOR HIMSELF TO "RESIDE" IN IT! IT IS EASY TO SEE THE LORD INSIDE THIS "HOUSE"! In this world also we see, that the master of the house, becomes 'happy and pleased', if some likeable objects are brought and presented to him! In the same way, the "Lord and Master" of our 'body' is our Lord, and we should serve and worship Him, in each one of us! This worship and service of our Lord, in each and every one, should be done as "appropriate", i.e. with a view to please Him, in the way He desires! Among the various ways, which are available to please Him, in everyone, the most

important ones are giving respect and friendship! Those, who are greater than us, should be given "honor and respect". Those, who are 'equal' to us, should be regarded with a sense of sincere "friendship"! BUT, ALL THESE THREE TYPES OF BEHAVIORAL "RESPONSE" SHOULD BE DONE WITH AN "UNDIVIDED AND EQUAL VISION" I.E. ALL THESE ACTIONS SHOULD BE DONE, WITH THE FULL KNOWLEDGE OF THE "AATMA", BEING PRESENT, IN EACH AND EVERY "BEING". IT SHOULD NEVER BE DONE WITH A "WORLDLY" VISION (LOK DRISHTI). Our Lord has used the word "ABHINNENA" (UNDIVIDED) to explain this truth!

"A noble 'Brahmin' deserves to be specially worshipped! He is the 'house', where I live in great joy and bliss!" — to say this, our Lord is praising the highest nature and value of noble "Brahmins", in 6 ¾ verses.

जीवाः श्रेष्ठा ह्यजीवानां ततः प्राणभृतः शुभे।।

ततः सचित्ताः प्रवरास्ततश्चेन्द्रियवृत्तयः॥२८॥

VERSE 28 Meaning: "Oh mother! The "Jeevas" in the trees etc. are of higher value than the unconscious stones, rocks etc.! Better than these, are the animals and others, who do 'breathing' of air! Even better than these are the 'beings' with a mind! Greater than these, are the 'beings', who are equipped with the functioning of the sense organs."

श्रीसुबोधिनी : जीवाः प्राणयुक्ता अजीवानां पाषाणादीनां मध्ये श्रेष्ठा वृक्षादयः। ततः प्राणभृतः श्वासोच्छ्वासवन्तो जङ्गमाः श्रेष्ठाः। शुभे इति सम्बोधनमुक्तविश्वासाय। देहापेक्षया स्थूलः प्राण उत्कृष्टः, ततोऽप्यासन्यः। एवमेते त्रयो निरूपिताः क्रियाशक्तिप्रधानाः। ततो ज्ञानशक्तिप्रधाना उत्तमा इत्याह—ततः सचित्ता इति चेतनाधारभूतमन्तःकरणं चित्तम्; ज्ञानवन्त इति

यावत् ततश्चेन्द्रियवृत्तय इति। सविषयज्ञानवन्तः। इन्द्रियाण्येतानि क्रियामयानि
॥२८॥

ततोऽपि ज्ञानवतां श्रेष्ठ्यमाह—

SRI SUBODHINI: Those beings, which have “vital air”, are greater than the gross stones, rocks etc. The trees etc. are greater than the rocks! Even better than these, are the ‘beings’, who are equipped with the function of inhaling/exhaling vital air!

Lord Kapiladeva has addressed His mother as ‘Subhe’, to indicate that, “Oh mother! You have deep faith in whatever I am telling!” The “vital air” is greater than the gross ‘body’, and the most important ‘vital air’ of “Aasaanya” is greater than the ordinary ‘vital air’! All these three viz. the body, the vital air and the most important “Aasaanya” vital air are all equipped with the “power of action” (Kriyasakthi).

Greater than these instruments of ‘power of action’, are the instruments of the ‘power of Jnana’ (knowledge). The basis of “consciousness” is the inner mind (Chittam) and due to this, the person with “Jnana”, is greater than all these persons/beings. Now, among these persons of knowledge, who are equipped with “sense organs” i.e. those, who are able to cognize and know objects/materials, are greater and better — as the sense organs also are equipped with the power of “action” (Kriya).

Now, the “higher nature” of the person with “knowledge” is being spoken by our Lord, through the following verses (29 to 32).

तत्राऽपि स्पर्शवेदिभ्यः प्रवरा रसवेदिनः।

तेभ्यो गन्धविदः श्रेष्ठास्ततः शब्दविदो वराः॥२९॥

VERSE 29 Meaning: “Among the animals, having sense organs, the “beings”, which are able to experience the “sense of touch” are higher! Better are those, who are able to experience the “sense of taste”! (like fish etc.) Higher than these are those, who are able to experience “odor” (bees etc.)! Better than these, are the ones, who are able to grasp the factor of “sound”! (i.e. in this way, the “higher” categories of “beings” are graded.)”

रूपभेदविदस्तत्र ततश्चोभयतो दतः।

तेषां बहुपदाः श्रेष्ठाश्चतुष्पादस्ततो द्विपात्॥३०॥

VERSE 30 Meaning: “Better than those, who experience the sense of “sound”, are those ‘beings’, who are able to experience the ‘form’ (like crows etc.)! In comparison to this, those “beings”, who have the upper and lower ‘teeth’ are considered as ‘higher! Better than these ‘beings’ are those, who have many ‘legs’. Still higher than these, are the ones, who have 4 legs. Better than these are those, who have two legs!”

ततो वर्णाश्च चत्वारस्तेषां ब्राह्मण उत्तमः।

ब्राह्मणेष्वपि वेदज्ञो ह्यर्थज्ञोऽभ्यधिकस्ततः॥३१॥

VERSE 31 Meaning: “Among the “humans”, the four castes are higher! Of the four castes, also, “the Brahmin” is the ‘best’. Among the “Brahmins”, the one, who knows the Vedas is the ‘best’. Of all these knowers of the Vedas, the Brahmin, who knows the purport and truth of the Vedas, is considered, as the ‘best’!”

अर्थज्ञात्संशयच्छेत्ता ततः श्रेयान् स्वकर्मकृत्।

मुक्तलिङ्गस्ततो भूयानदोग्धा धर्ममात्मनः॥३२॥

VERSE 32 Meaning: “Among those, who are aware

of the true purport and truth of the Vedas, the Brahmin, who is able to remove the “doubts” of people, is considered as the “best”! Amongh these persons, the Brahmin who observes the rules and rites of his “Dharma” (Brahminhood) is the ‘best’! Of these persons, the Brahmin who is bereft of the ego of his body, and who is not seeking the results of his actions here, in this world or of the “other”, is considered as the ‘best’!”

श्रीसुबोधिनी : तत्राऽपीति। ज्ञानेन्द्रियेषु निकृष्टः स्पर्शः; ततो रसना उत्कृष्ट, मधुरादयो हि रसाः स्पर्शापेक्षयाऽपि मोहका इति। ततोऽपि गन्धविदः, पृथिवीगुणत्वात् दूरादपि ज्ञानजनकत्वाच्च। स्पर्शवेदिनः प्रायेण सर्वे कृमयः; ततो मत्स्या रसवेदिनः। गन्धविदो भ्रमरादयः; ततः शब्दविदो हरिणा, गन्धापेक्षयाऽपि शब्दो दूरादेवाऽर्थं ज्ञापयतीति। ततोऽपि चक्षुः, अतिदूरादर्थं ज्ञापयतीति—रूपभेदविदः काकादयः श्रेष्ठाः। ततश्चोभयतो दत्तः साधनाधिक्यवन्तः मर्कटादयः श्रेष्ठाः, मूषकादयो वा। तच्च करणमन्तर्नयनार्थमेवेति ततोऽपि बहिःकरणवन्तः श्रेष्ठा इत्याह—तेषां बहुपदाः श्रेष्ठा इति। गोजरादयो बहुपदाः। ततोऽपि चतुष्पादः सर्वे मूषकमार्जारश्चादयः। ततो द्विपात्, सर्वे पक्षिणो मनुष्याश्च। ततो ब्राह्मणादिवर्णा उत्तमाः, धर्मवत्त्वात्। तेषामाद्यः, मुख्यधर्मवत्त्वात्। जातिब्राह्मणापेक्षयाऽपि वेदाध्यायी महान्, ततोऽपि वेदार्थवित्। ततोऽपि वेदार्थे सर्वसन्देहनिवारकः। ततोऽपि यज्ञादिकर्ता श्रेष्ठः। ततोऽपि मुक्तलिङ्गो गलितदेहाभिमानः श्रेष्ठः। ततोऽपि निरभिमानो भूत्वा ऐहिकामुष्मिकार्थं न किञ्चित्करोति, नाऽपि वाञ्छति स उत्तमः ॥२९॥ ३० ॥ ३१ ॥ ३२ ॥

तस्मात्तादृशो भूत्वा यो भगवद्भक्तः स महानित्याह—

SRI SUBODHINI: The lowest, in the category of “senses of knowledge” (Jnanendriya) is the sense of “touch”. Better than this, is the sense of “taste” — as the tastes, such as ‘sweetness’, are more infatuating than the sense of ‘touch’ (Sparsam). The quality of earth is “odor” and the knowledge about ‘odor’, is known, even

from a distance. Hence, the sense organ of 'odor' is considered higher than the sense of touch! The knowledge of touch is common among worms and fish, which have also the sense of 'taste', along with the sense of touch, and these are considered as higher! Higher than these are the deer, who are able to cognize "sound". In comparison to the smell of odor, the factor of sound enables the person to get to know about the object, which is situated far away! Better than the faculty of hearing sounds, is the seeing through the 'eyes"! — which enables a person to see afar. In this way, the animals, such as crows etc. are better than others, as they are able to differentiate the "forms" of others. Better than these, are the 'beings', who have both the upper and lower teeth, e.g. monkeys, mice etc. These 'teeth', enable them to munch and gulp food inside. Among the animals with 'feet', the ones with more than 4 legs are better than the above. But, these animals like horse, cat etc. are lower than the two-legged birds and the "humans"!

Among the "humans", the Brahmin is considered as higher, as they are the followers of the path of 'right actions' (Dharma). The Brahmin has the most important function of knowing and practicing the principles of the Vedas. Thus, among the Brahmins, the one, who knows the Vedas (i.e. who has studied it) is better. But, better than the knower of the Vedas, is the Brahmin, who knows the true purport and meaning of the Vedas. Among these Brahmins, the one, who is able to remove the doubts of all others, is considered as better. Among these, the Brahmin, who does the various sacrifices, is considered as higher. Higher than this person is the one, who has given up (lost) the ego and attachment to his body! Greater than this Brahmin, is the one, who, while

remaining, without the ego and attachment to his body; does not do any actions to attain any result or gain, either of this world or of the other. Neither does he keep the desire to do such "self centered actions"! (i.e. he does all actions to please our Lord Sri Hari, and for the welfare of all.)

OUR LORD, NOW, SAYS, THAT 'SUCH A PERSON, WHEN HE IS ALSO A "BHAKTHA" OF OUR LORD, IS CONSIDERED AS VERY "GREAT"!

तस्मान्मय्यर्पिताशेषक्रियार्थात्मा निरन्तरः॥

मय्यर्पितात्मनः पुंसो मयि संन्यस्तकर्मणाम्॥

न पश्यामि परं भूतमकर्तुः समदर्शनात्॥३३॥

VERSE 33 Meaning: "Beyond all these persons, is the devotee who consecrates his actions, their 'results' and even his body to please Me (i.e. for My sake) and gives up the attitude of seeing divisions and differences among every being! He, then, worships and serves Me. This devotee is considered as higher! I am unable to see anyone higher than this devotee, who has 'totally consecrated' his mind and actions to Me, and who has become a 'non-doer', and a person of "equal vision"!"

श्रीसुबोधिनी : तस्मादिति। व्यर्थत्यागापेक्षया भगवति समर्पणमुत्तमामिति। मयि अर्पितोऽशेषः क्रियार्थ आत्मा च येन, आत्मनिवेदी। तादृशोऽपि, भूत्वा य आत्मत्वेनैव भगवन्तं जानाति, स महान्। अतोपि कश्चित् महानस्तीत्याशङ्क्य परिहरति - मय्यर्पितात्मन इति। मदर्थं संन्यस्तकर्मणां पुंसां मध्ये, मय्यर्पितात्मनः, अकर्तुः समदर्शनादन्यं परमुत्क्रण्टं न पश्यामि। यद्यपि तत्तच्छास्त्रे ते ते श्रेण्ठा निरूपिताः, तथापि विचारकाणां हृदते ते नाऽऽयान्तीति न पश्यामीत्युक्तम्। सर्वापेक्षया भक्तिज्ञानयोरुत्कर्षः। भक्तावयात्मसमर्पणं; ज्ञानं तु साङ्ख्यम् ब्रह्मज्ञानं च। यद्यप्येते त्रयः, केवलपरित्यागिनश्च सर्वे परित्यागिनो भवन्ति, तथापि आत्मनिवेदनं ज्ञानद्वयं च यस्याऽस्ति ततः किमधिकं भविष्यति। तत्पदत्रयेणोक्तम्, मय्यर्पितात्मनः, अकर्तुः, समदर्शनादिति॥३३॥

नन्वेवं सति स एव भजनीयः स्यात्, स च सर्वैरेव स्वत एव सेव्यत इति शास्त्रवैफल्यं पूर्वदोषानिवृत्तिश्चेत्याशङ्क्याऽऽह—

SRI SUBODHINI: “Renunciation of actions” for the sake of ‘renunciation’, in comparison to the consecration of the same actions to our Lord, is considered as a “waste” (Vyartham). In other words, the Lord says, “The actions, which are consecrated to Me, along with their results are of greater value! In fact, My devotee will consecrate even his “Aatma” to Me!” He who knows our Lord, as the “Aatma”, is considered as the ‘highest’! Is there anyone ‘higher’ than this devotee? Our Lord says that, the devotee, who has consecrated his “Aatma to Me and has also consecrated his actions and the results thereof to Me, and who remains as the “non doer” and with “equal vision” (because he considers our Lord as the ‘doer’) is the highest of all! In fact, our Lord says here that, “I am unable to see anyone higher and greater than this devotee!”

The greatest virtue of all virtues is Bhakthi with Jnana! But, even greater than this “Bhakthi” is the consecration of our “Aatma”! Among the types of knowledge, knowledge of the Saankhya system and of the Absolute Brahman are considered as higher! In this way, the highest devotee does the renunciation of all the three (actions, it’s results and the “Aatma”) by consecrating them to our Lord. Together with this consecration, the devotee with the ‘knowledge’ of Saankhya and Brahman attains the highest state of being the ‘non doer’ (Akarta) and of “equal vision” (Samadarsanam).

THUS, THE HIGHEST DEVOTEE, ACCORDING TO OUR LORD, WILL HAVE THREE IMPORTANT “QUALITIES” VIZ. (1) ATTMANIVEDANAM – consecration of his “Aatma” to our Lord.’ (2) “AKARTA” (non-doership) and (3) SAMADARSANAM – of “equal vision”.

कालस्य स्वरूपमाह—एतद्भगवत इति द्वयम्—

A doubt arises here. If this is so, then this devotee will become "deserving" of being served and worshipped! Due to this, will the scriptures become futile? (as it speaks of service and worship of our Lord, as being present in everyone); will it be that the "defects and blemishes", which were present earlier, will continue to remain? On this 'doubt' arising, it is said as follows.

मनसैतानि भूतानि प्रणमेद्बहु मानयेत्।

ईश्वरो जीवकलया प्रविष्टो भगवानिति॥३४॥

VERSE 34 Meaning: "OUR LORD ONLY HAS ENTERED INTO EVERYONE AS THE "JEEVA", WHICH IS A PART OF HIMSELF! DUE TO THIS, EVERYONE SHOULD, THROUGH HIS MIND, DO PROSTRATIONS TO EACH AND EVERY "BEING", WITH DEEP RESPECT!"

श्रीसुबोधिनी : मनसेति। स्वार्थमेवैतज्ज्ञानं निरूपितम्, नत्वधिकारिणोऽन्यपूजार्थम्। अत एवविदपि एतानि परिदृश्यमानानि भूतानि प्रणमेत्। स्वापेक्षयाऽपि बहु मानयेत् तत्र हेतुः—ईश्वरो भगवान् जीवकलया जीवकलारूपेण, सह वा, सद्गुणैः सह प्रविष्ट इति। इति शब्दो हेतौ, ईश्वरत्वात्, अन्यथा स्वस्थानात् प्रच्यावयेत्। जीवे तु न हीनबुद्धिः कर्तव्या, स हि कला। लीलार्थं सा कलेत्यर्थः॥३४॥

एवं भक्तिज्ञाने निरूप्य, नमस्कारभगवद्दर्शनाभ्यां च व्यवहारेऽपि तदुभयमुपपाद्य, भक्तिज्ञानयोः समुच्चयः विकल्पो वा, फलहेतुरित्याशङ्क्याऽऽह—

SRI SUBODHINI: Our Lord has spoken about this "Jnana", clearly indicating "Himself" only — and this "Jnana" is not told for the sake of worship of other deserving "Jnanis"! The purport of this is that A JNANI, WHO HAS REALIZED THE ABOVE TRUTH, AND IS ESTABLISHED IN THE THREE QUALITIES, OUTLINED ABOVE, SHOULD ALSO "PROSTRATE" TO EACH AND EVERY BEING, WHOM, HE SEES! HE SHOULD GIVE MORE RESPECT TO EVERYONE, AS MUCH HIGHER THAN HIS OWN SELF! WHY?

BECAUSE, OUR LORD, HAS ENTERED INTO ALL "BEINGS". AS THE "JEEVA", WHICH IS A PART OF HIMSELF, ALONG WITH HIS QUALITIES! OUR LORD IS "ISHWARA" AND THOSE, WHO DO NOT PROSTRATE TO ALL THE "BEINGS", WILL BE REMOVED BY HIM, FROM THEIR STATUS AND STATIONS! NO ONE, THEREFORE, SHOULD CONSIDER ANOTHER "JEEVA" AS LOWER AND DEGRADED (HEENA). WHY? BECAUSE THE "JEEVA" IS A PART (KALAA) OF OUR LORD. OUR LORD HAS ASSUMED THIS "PART AS A JEEVA", ONLY FOR THE SAKE OF HIS "LEELA". OTHERWISE, IT IS OUR LORD ONLY, WHO IS PRESENT, AS THE "JEEVA"!

In this way, after explaining "Bhakthi" and "Jnana", our Lord has told, that a devotee should do "prostrations" to our Lord, as being present, in all 'beings' (Bhagavat Darsan). Now, our Lord says, that both 'Bhakthi' and 'Jnana' are independent in conferring the desired "result" (i.e. each of them can confer the "result").

भक्तियोगश्च योगश्च मया मानव्युदीरितः।

ययोरेकतरेणैव पुरुषः पुरुषं व्रजेत्॥३५॥

VERSE 35 Meaning: "My dear mother! In this way, I have described, for your sake, the paths of "Bhakthi" and the eight-fold "Yoga"! By following any of these paths (i.e. even one), the "Jeeva" will be able to attain the Lord, who is the highest (Parama) Purusha!"

श्रीसुबोधिनी : भक्तियोगश्चेति। हे मानवि, भक्तियोगोऽष्टाङ्ग-योगश्चमया द्वयमुदीरितम्। मानवीति परिज्ञानार्थम्। ययोर्मध्ये एकतरेणैव पुरुषः पुरुषमात्मानं भगवन्तं व्रजेत्। ज्ञाने योग उक्तः, उत्तराङ्गं साक्षात्कारावृत्यर्थं प्रवेशार्थं च। भक्तिस्तु स्वतन्त्रा। एकप्राधान्ये अन्यद्वौणभावमेवाऽवलम्बते, अतो न समुच्चयः शास्त्रार्थः ॥३५॥

एवं पृष्ट्वा भक्तिं निरूप्य, वैराग्यार्थं कालस्य पराक्रमं वक्तुम्, प्रथमतः कालस्य स्वरूपमाह—एतद्भगवत इति द्वयेन—

SRI SUBODHINI: "Oh mother! I have told, both the Yoga of Bhakthi and the eight-fold Yogic path!" The addressal as 'Maanavi' is made by our Lord to emphasize that, 'You already are aware of these'. By following even one of these two paths viz. Bhakthi Yoga or Jnana Yoga, a devotee can attain our Lord! The Lord had told the aspect of "Yoga" in "Jnana". He had also explained the various subsequent steps, for the direct vision and entry of the "Jeeva", into our Lord! Of course, the path of "Bhakthi" is independent. When one path is followed, all other 'paths' become secondary. But the 'results and benefits' conferred by these two "paths" are same and equal. Hence, the scriptures say, that both these "paths" are different, although they confer the same "result"!

In this way, after explaining the nature of "Bhakthi" (as asked for by mother Devahooti), for the sake of attaining "detachment", (Vairaagya) and with a view to explain the "all conquering" factor of "time" (Kaala), our Lord, through two verses, is explaining the nature and form of "time".

एतद्भगवतो रूपं ब्रह्मणः परमात्मनः।

परं प्रधानं पुरुषो दैवं कर्म विचेष्टितम्॥३६॥

रूपभेदास्पदं दिव्यं काल इत्यभिधीयते।

भूतानां महदादीनां यतो भिन्नदृशां भयम्॥३७॥

VERSES 36 and 37 Meaning: "The factor of "time" is a special attribute of our Lord's wonderful power — as our Lord is the Absolute Brahman and the Lord of the Universe. This factor of "time" is the cause for the manifestation, in so many ways, of the various objects and their nature! Thus, this factor of "time" is endowed with the power of our Lord! The form of this factor of "time"

consists of both “Prakruti” and “Purusha”! It is also separate and different from these two manifestations! This “time” also represents the basis of the various types of “actions” viz. the factor of “fate or the unseen fortune” (Adrishtam)! The “Jeevas”, affected by the ‘ego’ and the sense of “division” caused by the principles such as the “great principle” and others, are always ‘afraid’ of this factor of “time”!

श्रीसुबोधिनी : कालस्य कार्यं स्वरूपं चोच्यते, कार्ये निविष्टः स्वरूपं प्राप्नोतीति ज्ञापनार्थम्। एतज्जगत्सर्वं भगवतो रूपम्, अन्यथा कालस्य भगवत्त्वात्कालत्वं विधातुं न शक्येत। अत एतज्जगद्भगवद्रूपमित्युक्तम्। श्रुतौ हि प्रकारद्वयेन निरूपणम्—आत्मत्वेन, ब्रह्मत्वेन च। ‘आत्मैवेदं सर्वम्’ ‘ब्रह्मैवेदं सर्वम्’ इति। बृहणत्वं व्याप्तिं चापेक्ष्य पदद्वयं प्रवृत्तम्। उभयोः स्वरूपमानन्दः; तथापि सप्रकार आत्मा, निष्प्रकारं ब्रह्म; आत्मनोऽपि ब्रह्मत्वविधानात् ‘अयमात्मा ब्रह्मविज्ञानमयः’ इति। विचारे ब्रह्मैव प्रतिज्ञातम् ‘अथातो परमात्मेति भगवानिति शब्दतः’ इति। लोके ऐश्वर्यादिधर्मान् पुरस्कृत्य भगवत्त्वमाहुः। वैलक्षण्यं पुरस्कृत्यात्मत्वम्, सद्वृत्तां पुरस्कृत्य ब्रह्मत्वमिति। तद्रूपं कियदित्याकाङ्क्षायां गणयति—परं प्रकृतिपुरुषनियामकम्, प्रधानं प्रकृतिः पुरुषश्च; दैवं कालो भगवदिच्छा वा; कर्माऽदृष्टम्, विचेष्टितं विविधचेष्टायुक्तः स्वभावः। रूपभेदास्पदं सर्वमेव जगत् परिदृश्यमानम्, दिव्यमपरिदृश्यमानं च। एतत्सर्वं काल इत्यभिधीयते, कालाधारत्वात्, कालाधीनत्वाच्च। कालस्य कालत्वं साधयति—भूतानामिति। महदादीनामपि यस्मात्कालाद्भयं स कालः। भये भिन्नदर्शनं हेतुः, बहिर्मुखान् कालो ग्रसतीति ॥ ३६ ॥ ३७ ॥

कालस्योपास्यतानिमित्तं कालस्याऽऽधिदैविकं रूपमाह—

SRI SUBODHINI: The factor of “time” (Kaala) attains it’s “form and nature”, when it is made (by our Lord) to perform it’s “tasks”! (Kaaryam) THIS ENTIRE UNIVERSE IS OUR LORD’S “FORM” ONLY! (BHAGAVAD ROOPAM). The Lord, who inspires the

factor of "Prakruti", to do this creation, in Himself, while performing this "task" is called as the factor of "time"! In the Vedas, the Universe, has been explained, as of two "forms" viz. (1) of the form of "Aatma" and (2) of the form of "Brahman". (AATMAIVEDAM SARVAM and BRAHMAIVEDAM SARVAM). As our Lord is the benefactor and progressor of everyone (Poshanam) and as He is "Brahman", and "all pervasive", He is called as the "Aatma" also! With a view to explain this highest truth only, both of these "names" for our Lord viz. "Brahman" and "Aatma" have been used! Though the inherent nature of both of these is "bliss" (Aananda) only, even then, it is said, that "Aatma" is considered as of many types, due to it's indwelling nature in all the 'bodies', and "Brahman" is deemed as "one, without a second" i.e. that no "type or kind" (Prakaar) can be attributed to it! This is told by the Vedas. The Vedas have told, that this "Aatma is Brahman" also! It is said, that a devotee should contemplate on "Brahman" only, and not on the "Aatma"! (Like for example the 'Brahma Sootras' say 'let us now unfold the knowledge of Brahman'.) Of course, the Universe is seen in two forms or ways. Hence, both these 'words' are used. In this verse, the three words used to describe our Lord viz. (1) Brahman, (2) Paramaatma and (3) Bhagavaan, are referred to as 'one'!

Referring to the "opulence" of the wonderful manifestations of this world, it is called, as of our Lord ie as 'Bhagavaan' (Bhaga means opulence etc.)! Referring to the quality of the unique nature of this manifested Universe, our Lord is called as the "Aatma"! Realizing that this entire Universe is the truthful manifestation of

our Lord's virtue and quality of being the highest "truth" (Sat), our Lord is regarded as 'Brahman'!

What are the most "important and significant" manifestations of our Lord? These are explained, by our Lord Himself! The Lord is the controller and ruler of both "Prakruti and Purusha"! In this role, our Lord is called as "Param" (the truth, which is beyond). The "desire" of our Lord is called as "time", and the "actions" of "time" are termed as the "unseen fate" (Adrishtam). The "nature" (Swabhaavam) is understood to have manifested itself into endless varieties, due to its endless ways of "actions"! In this way, our Lord (divine) is seen and unseen also, in this Universe! But the entire Universe is based on "divisions" of many kinds. In this way, our Lord is called, through many "names", such as "Param", "Pradhaan", Purusha, Daiva, Karma, "when seen and unseen", through His manifestations or in the unmanifested state! Our Lord, while doing all these functions of endless variety and nature is called as "time", as the basis of all these is the factor of "time", as "time" controls all these manifestations! It is said here, that even the principles of "great principle", (Mahat Tatwam) and others are always "afraid" of this factor of "time"! The main cause for fear is the "divided vision" (i.e. seeing "differences and divisions" in creation, although it is our Lord only, who has become this Universe). THOSE, WHO ARE "EXTERNALLY ORIENTED" ARE EATEN UP BY THIS FACTOR OF "TIME"!"

For the sake of serving this factor of 'time', its celestial (divine) nature as Lord Vishnu is being explained.

योऽन्तः प्रविश्य भूतानि भूतैरन्त्यखिलाश्रयः।

स विष्णवाख्योऽधियज्ञोऽसौ कालः कलयतां प्रभुः॥३८॥

VERSE 38 Meaning: “This factor of “time” is the refuge of everyone! Due to this reason, He has entered into all the ‘beings’ and He destroys all these ‘beings’, by being present, in this way, inside each and everyone (of the ‘beings’). This ‘time’ is the Lord and master of the rulers of this Universe viz. Lord Brahma and others! This ‘time’ only is Lord Vishnu, who gives the results and benefits of the sacrifices!”

श्रीसुबोधिनी : योऽन्तः प्रविश्येति। यो भगवान् स कालः। स को भगवानित्याकाङ्क्षायाम्—यस्त्वधियज्ञः; यज्ञाधिष्ठात्री देवता विष्णुः ‘यज्ञो वै विष्णुः’ इति श्रुतेः। एकस्यैव काल इति संज्ञा विष्णुरिति च। तत्र विष्णुसंज्ञा कथमित्याकाङ्क्षायाम् व्याप्तिं निरूपयन् अन्तः प्रवेशं निरूपयति—यो भूतैः सहाऽन्तः प्रविश्य अखिलाश्रयो जातः। अन्तर्व्याप्तिः प्रवेशात्, बहिव्याप्तिराश्रयत्वात्। कालत्वमाह—कलयतां प्रभुरिति। यस्तु कलयत्याकलयति, जानाति, भक्षयति वा; क्रियया ज्ञानेन वा यो व्याप्नोति, स कालः। कलयन्तीति कलयन्तः, तेषां कलयतां ब्रह्मादीनामपि नियन्ता। अतः काल इत्यर्थः ॥३८॥

इदं भगवतः केवलं मारणैकस्वभावमिति वक्तुं तस्य सर्वसाधारणत्वमाह—

SRI SUBODHINI: This ‘time’ has entered into everyone, and He is our Lord Himself, as ‘time’! Our Lord is the “presiding deity” of all sacrifices viz. Lord Vishnu! The Vedas say, “The sacrifice only is Lord Vishnu”! In other words, our Lord is hailed as ‘time’ and also as Lord Vishnu! This ‘time’ as Lord Vishnu, is all pervasive (Vyaapak) and He has entered into everyone! He has entered into everyone, along with all the Primordial Elements and has become the “basis and refuge” of everyone! Having “entered” into everyone, He is all

pervasive 'inside', and being the 'basis' for everything. He is all pervasive, in the 'outside' too!

The nature of this 'time', is told, as the "ruler and controller" over everyone. He knows everyone and "eats up" everyone! He is, in this way, 'all pervasive' through His "knowledge and action"! Even Lord Brahma and other rulers of this Universe are controlled by this factor of 'time'. This is the nature and form of the factor of 'time', which is a 'power' of our Lord only!

This factor of 'time' has the nature of "destruction" and it's "impartial" and "common" nature, are being explained.

न चाऽस्य कश्चिद्दयितो न द्वेष्टो न च बान्धवः।

आविशत्यप्रमत्तोऽसौ प्रमत्तं जनमन्तकृत्॥३९॥

VERSE 39 Meaning: "Our Lord, as this form of 'time' (Kaala) has no friend or an enemy! There is no "family member" attached to Him! (as 'time'). He is always alert and destroys those "Jeevas", who have forgotten their own divine nature of being our Lord's own (nature) — i.e. those, who have forgotten our Lord, who is their inherent self and nature — and who have fallen into the stupor of laziness caused by their endless seeking of enjoyments and fulfillment of ceaseless desires!"

श्रीसुबोधिनी : न चाऽस्येति। अस्य कालस्य, कश्चिदप्युपासकोऽपि, दयितो नास्ति। यो वा द्वेष्टि सोऽपि न द्वेष्ट्यः। सर्व एव काले उत्पन्न इति सम्बन्धविशेषाभावात् कोऽपि न बान्धवः। परमयं सर्वप्रकृतिः, यः पश्यति, तं न गृह्णाति, किन्तु प्रमत्तमेव जनम्। असावप्रमत्तोऽन्तकर्ता, आविशति भक्षणार्थं तं प्रविशति, व्याघ्र इव ॥३९॥

अस्य कालत्वं सर्व एव जानन्तीति तेषां तज्ज्ञानकार्यं भयमाह—यद्भयादिति पञ्चभिः—

SRI SUBODHINI: Even, if the factor of 'time' is worshipped and served, it does not spare this devotee i.e. it does not treat him as a 'friend'! The person, who hates this factor of 'time' is also not treated by it as an enemy! Everyone gets "originated" in "time". Due to this, this factor of "time" has no special relationship to anyone, in any way! But, he does not "destroy" those, who are aware of this 'time' (i.e. being careful). But, he destroys those, who are not "alert"! "Time" is always "alert", and his nature is to primarily "destroy"! He destroys those "lazy" worldly persons, seeking only worldly enjoyments - like an eagle catches hold of it's prey!

Everyone is aware of the destroying nature of 'time' and the 'knowledge' is the cause for 'fear'. This 'fear' is being explained by our Lord, in the following 5 verses.

यद्भयाद्वाति वातोऽयं सूर्यस्तपति यद्भयात्।

यद्भयाद्वर्षते देवो भगणो भाति यद्भयात्॥४०॥

यद्वनस्पतयो भीता लताश्चौषधिभिः सह।

स्वे स्वे कालेऽभिगृह्णन्ति पुष्पाणि च फलानि च॥४१॥

VERSES 40 and 41 Meaning: "Through the factor of 'time', the wind blows; the sun shines; Indra showers 'rains'; through whose 'fear', the entire Universe is made brilliant in the firmament (by planets etc.). Through the fear of 'time' only, plants (including medicinal), creepers and trees, wear/give, at the appropriate 'time', its' flowers and fruits!"

श्रीसुबोधिनी : वातादयः स्वस्वकार्यं कालभयादेव कुर्वन्ति, तत्र किं वक्तव्यम् 'प्राणी स्वधर्मं करिष्यति' इति। अधिकारिणो महान्तो ये ये

वा मूढा अचेतनाः। तत्त्वानि देवाः सर्वे च कालाद्भीता इतीर्यते।१।
 अयं वातः, यत् काले काले वाति, सूर्योऽपि यस्मिन् नक्षत्रे यथा ताप
 उचितः, तथा तपति; देवः पर्जन्यः स्वकाले वर्षति; नक्षत्राणां गणोऽपि
 ज्योतिश्चक्रं स्वकाले भाति। तद्वताः शुक्रादयो यथाधिकारं भान्तीत्यर्थः।
 अतिमूढा वनस्पतयो लताश्च; अश्वत्थादयः, कूष्माण्डादिफलप्रधानलताः
 पुष्पप्रधानाश्च चकारात्पत्रप्रधाना अपि। ओषधिभिर्ब्रीह्यादिभिः सह, स्वे स्वे
 काले, स्वस्वनक्षत्रदेशविशेषेष्वनतिक्रम्य, पुष्पाणि फलानि च गृह्णन्ति ॥
 ४० ॥ ४१ ॥

चैतन्यरहिता अपि भीता इत्याह—

SRI SUBODHINI: This “wind” blows regularly, out of “fear” of the factor of “Time”! The sun also provides only that much “heat” on to the stars. The clouds pour rain at the appropinite time. The groups of stars also make the “wheel of Brilliance” at the proper time allotted! In other words, the planets like Venus, who are situated on the “wheel of Brilliance”, begin to show their “brilliance”, as per their “authority” only! Gross inanimate plants and creepers (e.g. like the Popul tree etc) such as “khuushmaanda” (which bear fruits) and other with flowers (The Syllable “cha” (and) denotes the predominantly “leafy” creepers also) as also medicinal plants, grain bearing (like Rice etc.) plants—all these bear fruits flowers, grains etc. and do not break the “rule and order” of specific “time”, their own qualities, places etc. (as ordered by the factor of Time)

स्रवन्ति सरितो भीता नोत्सर्पत्युदधिर्यतः।

अग्निरिन्द्रे सगिरिभिर्भूर्न मज्जति यद्भयात्॥४२॥

VERSE 42 Meaning: “From whose fear, the rivers flow and the oceans do not break their orderly behaviour! Through whose fear, the “fire” burns and through whose